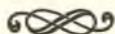


Clerical Fascism In Mexico

by

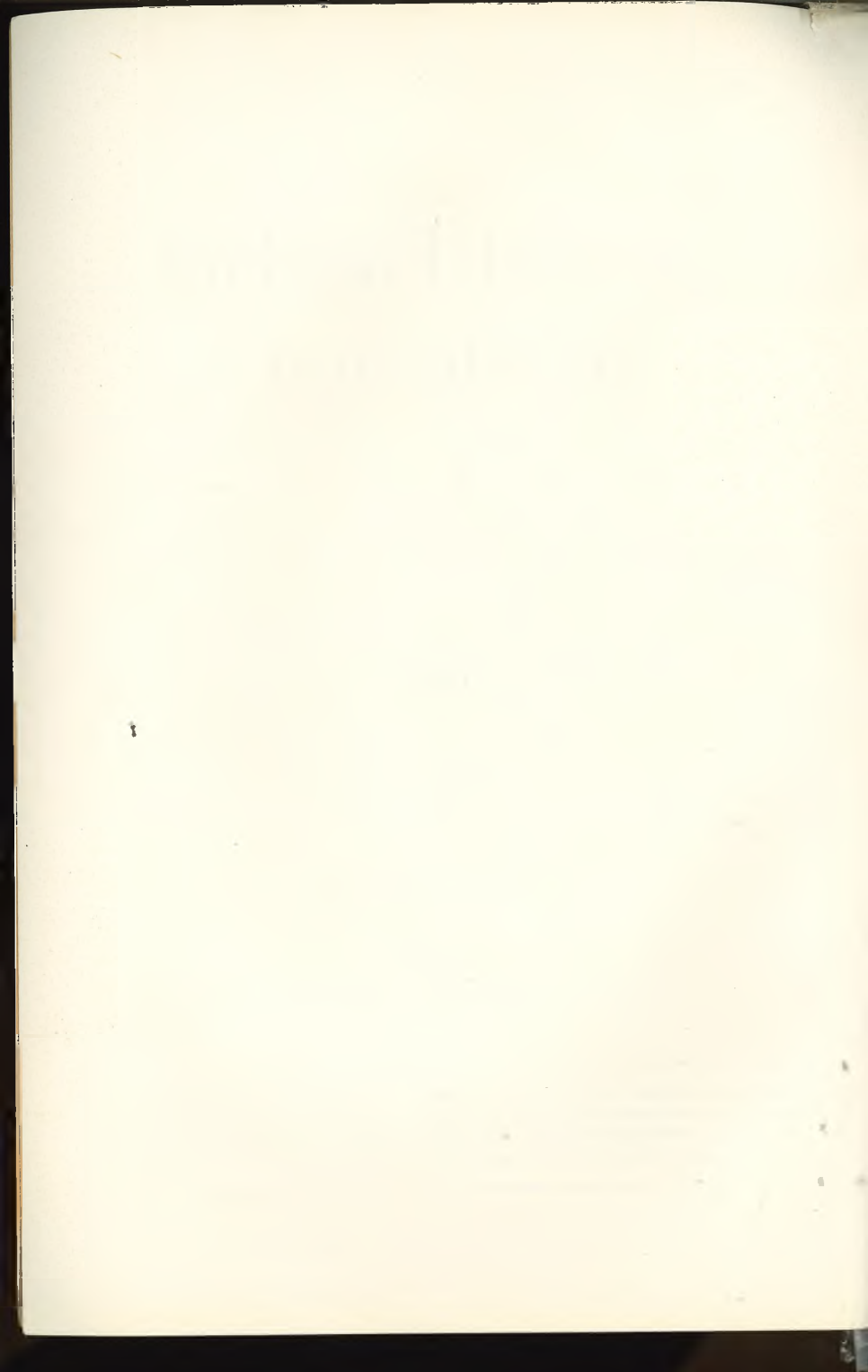
J. J. MURPHY



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CLERICAL FASCISM IN MEXICO

By J. J. MURPHY

THROUGHOUT Mexico's history the Roman Catholic church succeeded in protecting its fabulous wealth by keeping dictator governments in power. In a speech at Guadalajara, Mexico, on February 24, 1942, Governor Barba Gonzalez gave an historical survey of the church's fascist domination of Mexico:

"I see nothing strange in making these charges of pro-Axis activity against some members of the Mexican Catholic clergy, because our history shows clearly the miserably traitorous conduct of the majority of the directors of this religious institution. We have not forgotten the Church's excommunication of Father Hidalgo in the War of Independence against the Spanish Crown. We remember, too, the solemn reception given by the clergy and other big landowners to the French invaders and the so-called Emperor Maximilian. More recently we have seen the meeting of the bishops and archbishops held in this capital in 1926, when they adopted the famous 'religious boycott' which started immediately an armed revolt which caused the nation so many lives, so much blood and money . . ."

After the execution of Emperor Maximilian in 1867, President Benito Juarez, who had been forced out of office by the papal-inspired invasion of French imperial soldiers, was again elected by the people.¹ But this time the democratic government was overthrown by a church revolt, headed by Porfirio Diaz, a former student for the priesthood. General Diaz ruled Mexico with an iron hand, sold Mexico's natural wealth to foreigners, seized the Indians' lands and gave them to political favorites and church institutions. He was

loaded with praise and decorations by the Vatican.

Throughout the Diaz dictatorship, the Roman Catholic church worked hand in hand with Imperial Germany in exploiting Mexico financially and politically. "There was the German Hugo Scherer, intimate of Limantour, Diaz's Secretary of the Treasury. He had become connected with money in many countries and, with much pomp, embraced the Catholic faith. Through his hands had passed much of the European capital that had gone into government loans—Church money, some believed, directed from Germany through its powerful *Catholic Party*, with the encouragement of the Kaiser, and funneled into Mexico for reasons of *realpolitik*."²

After the crushing rule of Diaz ended, Francisco Madero, a democrat, was elected President. He was assassinated by the bandit Huerta, who seized the Government. The Catholic church celebrated the death of democratic government by the ringing of bells and the singing of *Te Deums*.³

THE REVOLUTION

The period of the Revolution in Mexico started in 1910. Indians and mestizos who comprise the overwhelm-

¹ *The Papacy in the 19th Century*, by Friedrich Nippold, pp. 349-354, describes how Pope Pius IX plotted with the Hapsburgs for the overthrow of Mexican democracy.

² *The Wind That Swept Mexico*, by Anita Brenner, p. 13.

³ Anita Brenner, *op. cit.*, p. 31.

ing majority of Mexico's 20,000,000 inhabitants were landless and utterly impoverished. The total wealth of Mexico, except a tiny fraction, was held by a small clique that amounted to only 3 per cent of the population, mostly churchmen and absentee landlords.

The Mexican Revolution involved ten years of civil wars and another ten years of further struggle. Although it was not until 1934 that the solution of the serious land problem was undertaken, the fight against illiteracy began in the 1920's, in spite of vicious opposition on the part of the Catholic church.

Overcoming illiteracy in Mexico, where only a small part of the population could read and where 50 Indian dialects were still in use, was the first objective of the Revolution. The anti-democratic schools of the Catholic church, run at huge profit for the exclusive attendance of the children of wealthy parents, were closed down. Free public schools were opened by the Government even in the rural districts. The church, enraged because it lost its monopoly on education as well as its profits, condemned the public schools on the grounds that they were co-educational and 'Communistic.'

In January, 1926, the Catholic church in Mexico denounced the Constitution because of its religious and educational provisions which curtailed its political and financial power. *Six months later the hierarchy, led by Archbishop Diaz, acting on instructions from the Vatican, gave the signal for armed revolt by issuing an interdict that closed all churches and forbade the clergy to hold services.* The Clerical leaders further aroused the fanaticism of the Indians against the government by burning many of their churches. A Catholic 'army of revolution' was formed. Its members were called *Cristeros*, that is, 'Christ-ers.' Armed by church agents, they drenched

Mexico in blood, concentrating on the murder of school teachers. In the course of this Catholic insurrection, President Obregon, one of Mexico's ablest administrators, was murdered on July 7, 1928, by José León Toral. Brenner (p.79) relates the following facts about the assassin:

"... he was a member of a terrorist group that decided that Christ the King required the sacrifice of someone's life [his own] in exchange for Obregon's. A nun and a zealot, leaders of the group, were banished to a prison island."

The most fruitful years of the Mexican Revolution were the six years of Lazaro Cardenas' presidency, starting in 1934. Cardenas, a mestizo, is a socialist of high moral principles. He turned the notorious "Foreign Club" into a children's school. No political opponent, except the Clericals, ever attempted to belittle his character. Even open-minded capitalists spoke well of him. For instance, Alfonso Rivas, sub-director of the Transport Bank in Mexico, said of him:

"My hat is off to Cardenas. Although I am a conservative and don't see eye to eye with his policy, when a man will refuse a bribe of 350,000 pesos which was offered him ... he commands respect. His greatest weapon is his honesty."

The most critical issue facing Cardenas and all Mexico was the land problem. Mexico is essentially an agricultural country. Fully 90 per cent of the families living within its 1,000,000 square miles did not own a foot of land. For generations they had been clamoring and agitating for land reform. Millionaires owned enormous farms, controlled the scanty water supply, left much of the land unirrigated and untilled, and used the half-starved Indians as serfs.

Cardenas' plan, which he faithfully carried out as far as possible financially, was to appropriate in the name of the

government part of the unused acres of enormous estates, irrigate them and divide them among the undernourished Indians, teaching them to farm in a modern, scientific way.

During his presidency, Cardenas distributed 45,330,119 acres of land to 1,020,594 heads of impoverished Indian families, thus furnishing a means of subsistence to several additional millions of dependents. Government agents and agricultural experts supervised the cultivation of those new farms, settled disputes and helped in the marketing of the produce and the distribution of profits.

WAS THE REVOLUTION COMMUNIST?

The Jesuit propaganda mill in every country manufactures a Communist scarecrow to justify a Clerical counter-Revolution. To this end, in Mexico, land distribution, public schools, unions, Cardenas, and everything connected with the Revolution were branded 'Communist.' The Knights of Columbus within the space of a few years spent \$3,000,000 to foister this calumny of Mexico over on the American public.

In order to expose more effectively Catholic untruths about the Mexican Revolution, frequent references are made throughout this article to two new and authoritative books, which are, however, distinctly anti-Communistic. Anita Brenner's book, *The Wind That Swept Mexico* was criticized by *The New Republic* of May 31, 1943, as being strongly prejudiced against Communism. As to Betty Kirk's book, *Covering the Mexican Front*, former U. S. Ambassador to Mexico, Josephus Daniels, in his introduction to it commends her for her knowledge and fairness, but reproves her for using the term "Communist" too loosely and applying it to persons in no way connected with the Soviet ideology. Her

dislike of the Communists is an open secret.

Perhaps the most authoritative statement on the 'Communism' of Mexico is that of ex-Ambassador Daniels himself. He speaks from his years of experience in Mexico during the presidency of Cardenas:

"Most people called Communists in Mexico ought rather to be called protestants-against-the-status-quo They are, like the Irish when they first landed in the United States, 'agin' conditions they deem unjust, rather than favorable to any particularism."

To call Cardenas a Communist is a deliberate distortion of known facts. On February 20, 1940, while still President, he declared in a public speech before the state legislature at Guerrero: "In Mexico there is no communist government. Our Constitution is democratic and liberal, with a few moderate traces of socialism which affect land ownership . . ."

Cardenas' actions prove that he was in no way pro-Soviet. He even gave refuge in Mexico to the loud-mouthed but impotent Trotsky who hated Stalin and was in turn hated by Russian Communism. Moreover, in 1939 and 1940 when Communists of all types were denouncing the imperialism of Great Britain and the United States, President Cardenas spoke frequently and openly in favor of the democracies.

The Catholic claim that the Mexican Revolution is Communistic is absurd for the simple reason that it started long before Communism. This same argument holds good against Catholic clamorings against the Mexican land appropriations. The seizure of a fourth or sometimes a third of over-

* *Covering the Mexican Front* by Betty Kirk. Introduction by Josephus Daniels, page XIV.

large estates for the sake of public utility "to provide necessities for the population" was carried out according to Article 27 of the Mexican Constitution. This article was taken almost word for word from the famous *Plan of Azala* drawn up years before the rise of Communism.

The fact that on occasions the land given out by Cardenas' government was a large plot that was deeded over to a whole Indian community gave Catholic propaganda a much-sought pretext for condemning it as Communistic. The real facts of the case are that much land was given out in small lots to individual Indians. On other and more publicized occasions, because of the nature of the soil and of the crops to be raised on it, private small-scale gardening would have been impractical and wasteful. Such was the case in the Laguna district where it was advisable to raise cotton. Moreover, it must be remembered that joint ownership of land by Indian communities is their centuries-old practice. Right up to the time of Diaz' land-theft, many communities and tribes held their land in that way. It must also be noticed that in the joint-ownership tracts of land allotted by the government to the Indians, each individual was paid in direct proportion to the amount of work he did. This procedure is the direct opposite of Communistic theory.

If one believes Catholic propagandists, the Catholic church in Mexico was mercilessly persecuted under President Cardenas. New and first-hand disproof of such claims is found in the witness of Betty Kirk (p. 132) who was a correspondent in Mexico during those years:

"Despite many published reports to the contrary, the Church was not persecuted under Cardenas . . . On June 2, 1938,

when new riots occurred as Catholics tried to reopen a church [in Tabasco, the most anti-Catholic state in Mexico] Cardenas instructed the local authorities to repeal existing anti-Church laws and replace them with new legislation, permitting a sufficient number of priests to serve the community, in accordance with the Constitution. He deplored the clash as unpatriotic and reminded Catholics that they could appeal to the courts if they were denied justice or persecuted."

During his election campaign Avila Camacho, the present President of Mexico, made an ardent profession of the Catholic faith, though, like practically all Latin-American men, he never attends church. Though a close friend of Cardenas for fully twenty years, Avila Camacho is not even a right-wing socialist. He can best be described as a liberal but weak-willed democrat. He has allowed Clerical pressure and the political influence of his wealthy and reactionary brother to force him more and more to the Right.

CLERICAL COUNTER-REVOLUTION

The latest plot to overthrow liberal democracy throughout the world was hatched in the Vatican by Pope Pius XI and his Jesuit advisers. In Italy and Austria, in Spain and Portugal, in the United States and elsewhere, the forces of Clerical Fascism follow the same militant pattern in their fight for 'Christ the King.' To cloak their real purpose they attack democracy under the name of 'Communism.' Anything at all that is opposed to Catholic reactionary teaching, from Child Labor laws to defense of civil liberties, they call 'Communism' and proceed to attack it. It uses distortion and propaganda to paint everything liberal a burning 'red.'

The intellectual spearhead of Clerical Fascism is always a group of influential laymen acting under direction of the hierarchy. They can make commit-

ments that church authorities can disavow in case of emergency. Besides they can penetrate where the clergy cannot. They make a point of contacting reactionary millionaires outside the Catholic church and persuading them of the value of Clerical Fascism to preserve 'law and order.' These wealthy recruits become in time the brains and money behind a more conspicuous mass movement. In this country hundreds of Catholic men, like Kennedy and Cudahy, Raskob and Walsh, concentrate on getting 'big money' behind the drive. This *Catholic Action* group has no formal organization here as they have elsewhere, but their relationship as Fourth Degree Knights of Columbus amounts to the same thing.

In Mexico the "Catholic Action" group is organized under a patriotic name. It is called *Acción Nacional*. Kirk (p. 130) says of this "National Action" party:

"For it is the European-minded clergy, linked as they have always been with the aristocrats and some parts of the Army, that have created the dangerous upper-class *Acción Nacional* and the thrice dangerous *Sinarquists* for the conquest of Mexico . . ."

The leader of the *Acción Nacional* party is Gomez Morin. At its first national convention in Mexico City on February 1, 1941, he hissed from the platform both the United States and the Mexican Revolution. On the following September 28 the N. Y. *Times* made known that the purpose of this organization was to bring Mexico into close cooperation with Franco and the Axis.

Acción Nacional publishes a weekly bulletin that has over 30,000 circulation. Typical of the millions of pamphlets that it also prints is one called "Hispanism vs Pan-Americanism." The following denunciation of the people of the

United States is taken from it:

"Their Protestantism, their Freemasonry, their type of representative democracy . . . their concept of matrimony and of family, are for us so many poisons which maintain us in a perpetual pathological state. They have been the cause, conscious or unconscious, of our internal upheavals, of our perpetual revolts, for a century and a quarter, almost without exception."

SINARQUISM

The real dynamite of Clerical Fascism in the United States is Coughlinism. In Mexico it is *Sinarquism*, which is a mass movement among the rural Indians who number one half of the total population. The avowed objective of this militarized mass of ignorant and superstitious Indians is, in the words of their Clerical leaders, "to restore the social order in Mexico destroyed by Liberalism, pseudo-Democracy and Anarchy." It derives its name from two Greek words which mean "with order" indicating that it is the opposite of liberal democracy which it considers "without order," that is, a form of anarchy. Its official organ, *El Sinarquista*, in its issue of May 23, 1942, declared: "Sinarquism struggles for the restoration of the Christian social order. Liberal democracy . . . is contrary to this order."

The rise of Sinarquism is described by Kirk as follows:

"In the wake of the Spanish *Falange* propaganda, there arose a peasant league formed around the old *Cristeros*, peons from the big plantations. These peasants called themselves Sinarquists and organized with a blend of Nazi and Franco slogans. Everywhere feeling grew more tense, more nervous—all the old influences, the attitudes of the Diaz era, seemed to be coming back in a wave."

Sinarquism, like all Fascist organizations, is anti-Labor and anti-Semitic. It denounced Pan-Americanism, rioted

against the Mexican draft law and caused price inflation to demoralize the Mexican war effort. It made no secret of its pro-Axis and anti-American feelings. Governor Barba Gonzalez of Mexico in a speech at Guadalajara on February 24, 1942, said the Sinarquist propaganda "is being spread that Mexico is now losing a magnificent opportunity to ally herself with the Axis and recover part of her territory lost in the War of 1847"—i.e., Texas, New Mexico, Arizona and California.

Senator Ayala of Mexico, internationally known for his middle-of-the-road policy, once denounced Sinarquism as a "fifth column" in an open letter to President Avila Camacho. Previous to that he made a precise analysis of the make-up of the movement, when he called it "a Franciscan program with Jesuit tactics." Back of a harmless front it is a seething counter-Revolution that plans to sweep into office by constitutional means as Hitler did in Germany. If this fails, it will revolt as Franco did in Spain.

Sinarquism was founded in May, 1937, by five Jesuit-trained Catholic laymen. One of these, José Antonio Urquiza, was killed in the course of the following year. He has become the 'martyr' of the movement, like Horst Wessel in the Nazi party in Germany, or Primo de Rivera in Franco's *Falange*. Its present leader is Manuel Torres Bueno.

Nazi propagandist Helmuth Schrieter and other Hitler agents helped Sinarquism organize its forces. The *Falange* helped plan and finance it. Its plan, which it faithfully carries out, was to recruit, train and indoctrinate volunteer organizers. In large cities *Catholic Action* committees and study clubs sprang up. After long and intensive schooling in Clerical Fascism, young zealots were sent out singly to one village after another where with the help



GROUP OF MEXICAN CATHOLIC-FASCIST SINARQUISTS SALUTE THEIR FORMER FUEHRER ABASCAL — "EL SALVADOR," "THE SAVIOUR," THEY CALLED HIM.

of the local priest they propagandized and trained five of the most intelligent natives who, in turn, undertook the arousing and enlistment of the entire village. Each new member was charged with the 'sacred duty' of getting five new members.

The Sinarquist movement swept Mexico like wildfire. The reason is not hard to find. It played upon the primitive pre-historic naturecult of the Indian which Catholicism later took over. It appealed to his deep-rooted, superstitious desire to face death, even to sacrifice himself as an act of worship. The keynotes of both the frenzied crusades started by the church in Mexico in recent years, the *Cristeros* movement in 1926 and Sinarquism of today, are sacrifice and death. Kirk (pp. 130, 315) says:

"The instrument that the Sinarquists use for their hidden conquest is religious fanaticism, the most perverted and powerful weapon ever devised . . ."

"These fanatic Indian peasants have been marching over the hills and valleys of Mexico shouting, 'Faith and country! Long live Christ the King!' . . . They are fed the same brand of inflammatory propaganda that all Fascist movements have fattened upon—country, martyrdom, persecution and injustice. They are organized, as Nazis, Fascists and Falangists were, with salutes, insignia, a flag, 'chiefs,' and military

discipline. *All Sinarquists are called 'soldiers.' They have parallel and, it is believed, affiliated organizations operating under Pierre Laval, General Franco, Benito Mussolini. . . .*

CLERICAL SMOKE-SCREEN

Catholic propaganda, especially in this country, has painted Sinarquism as a spontaneous movement that is anti-Fascist, non-military, non-political and non-Clerical. The skeleton of ugly truth behind such 'false front' propaganda was revealed by a distinguished Mexican liberal, Antonio I. Villareal, in the autumn of 1941:

"The clergy is acting as a political power once more. This new attack is more dangerous than all that preceded it . . . Every parish is converted into a Sinarquist Club. The counter-Revolution will not be satisfied with concessions—it wishes all for itself, its ancient privileges, its old possessions . . ."

Kirk (p. 126) confirms this from her own observations and experiences: "For it has been publicly and officially stated many times that a large portion of the Mexican clergy is anti-democratic and pro-totalitarian and that some members of it have even acted as Axis agents to aid Hitler and Franco in their 'spiritual reconquest of Latin America.'"

In spite of many such disclosures, Clerical reaction brazenly continues its false front in its struggle against democracy. A post-Pearl Harbor manifesto of Sinarquism, made for United States' consumption, breathes love and kisses for democracy and Uncle Sam. This is part of a campaign inspired by the American hierarchy to gloss over the crude untruths of Sinarquism's earlier days. It is applying to Mexico the successful technique that has convinced Americans that Coughlin is not a spokesman for the Catholic church.

But the most effective smoke-screen in Mexico proper is Archbishop Luis Martinez of Mexico City. Personally, he appears to believe that Mexican Catholics should cooperate with their Government and that Sinarquism should rid itself of Axis connections and anti-democratic propaganda. In other words, he is as liberal as a Roman prelate who must accept the Syllabus of Pius IX is allowed to be. In any event, he has ingratiated himself with the President, made a few public pro-Government statements and undertook in his own diocese to remove from Sinarquist leadership a few of his most fanatical pro-Axis priests. All this, plus his naïve sincerity, makes him an invaluable aid to the Jesuits. Without his 'democratic front' Sinarquism would have been nipped in the bud.

The joker in Archbishop Martinez' sensational zeal for democracy is that, even though he has the title of Primate of Mexico, he has no jurisdiction over the reactionary bishops who rule all Mexico except Mexico City and its immediate vicinity. All these bishops follow the Clerical leadership of Archbishop Valverde y Tellez. Sinarquism is not interested in Mexico City, which is the capital and too close to the government for comfort. It is not even interested in cities in general, for it is a rural movement which can practise its outlawry best when out of the Federal government's sight. It is strong in country districts where it pays to be violent, and meek in Mexico City which is under the government's thumb and is a union stronghold, besides.

Sinarquism has grown strong in Mexico only because President Camacho has been taken in by Archbishop Martinez' naïve promises to get control of the movement "in the near future." By now Sinarquism is so powerful and self-sufficient that it can afford to defy

the President and laugh at his embarrassment. It may be taken for granted that Archbishop Martinez is shedding no tears over the reborn political power of the Catholic church in Mexico brought about by Sinarquist fanatics. At the same time he can afford to regret publicly, with his tongue in his cheek, that his 'predictions' turned out to be false.

The real give-away in the Martinez 'false front' is that he was appointed archbishop of Mexico City by the most Fascist pope of the present century, Pius XI. It takes genuine credulity to imagine that Pius XI, who entered into alliance with Mussolini, Hitler and Franco, would have endangered the work of the *Falange* in Mexico, the pacesetter of Latin America, by putting in office anyone who would have hindered its progress. When he appointed Martinez in 1937, this move was synchronized with the founding of the *Falange* in Mexico and the establishment of Sinarquism, for they both started that same year. The need of the moment during the years immediately to follow was a smoke-screen to cover these underground activities. Martinez served the purpose to perfection. He appeased and distracted the government with promises of cooperation, while the Jesuits launched their counter-Revolution without let or hindrance. The tremendous power of Sinarquism today that threatens to destroy 30 years of liberal progress in Mexico is a monument to the wily Pius XI and to the value of a 'false front.'

POWER OF SINARQUISM

A new labor union has been established in Mexico by the Sinarquists called the "Sinarquist Farm-workers" (*Labradores Sinarquistas*). According to the New York *Herald Tribune* of last May 25, the Sinarquists have 2,000,000 members. When politically computed,

this means that the Sinarquist Party represents 8,000,000 people, almost half of Mexico's population. Even the most conservative figures, such as those of Kirk, admit that Sinarquism has 700,000 active male members and represents 3,500,000 people. The official Catholic weekly of Los Angeles, *The Tidings*, in its issue of July 2, 1943, admitted: "In six years' time there are almost one million members enrolled as Sinarquists. They have captured control of 25 per cent of the labor unions."

Aside from the support of the entire Catholic press and such reactionary dailies as *Novedades*, Sinarquism has a monthly magazine *Orden* and a weekly *El Sinarquista*, both with large circulations. In addition, millions of inflammatory leaflets and pamphlets are published regularly.

Agitation of the populace is one of the most effective means used by Clerical Fascism in Mexico to intimidate the Government. Part of this agitation and an assured means of rousing the Indians to a frenzy is the deliberate burning of Catholic churches. These same tactics were also used effectively in Spain to discredit the Republican government and pave the way for revolution. Kirk (p. 133) says:

"The burning of churches has always been used in Mexico to inflame religious fanaticism. Following these atrocities other churches throughout the Mexican Republic were burned. In the midst of this dangerous agitation General [President] Camacho began to appease the Catholics . . ."

The liberal newspaper of Michoacán, in Mexico, in its issue of July 31, 1941, reported as follows:

"There is now a new army in Mexico, the Sinarquist Army, founded with obvious objectives of insurrection . . . This army, which is moved from place to place to provoke trouble, defies the authorities and the people."

Efrain Pardo, a Sinarquist, boasted: "Our Sinarquist leaders become the actual rulers in the community, supplanting in authority the local officials. Our leaders act as judges, hold courts . . . Our leader in Michoacán is a 'second Governor.'"*

The agitation of the Sinarquists is usually the prelude to murder. The N. Y. *Post* of December 2, 1941, related the murder of public school teachers by Sinarquists. The N. Y. *Herald Tribune* of May 25, 1943, tells of "fathers and mothers being murdered in the streets for sending their children to the state schools instead of the parochial schools of the Roman Catholic Church. A band fired a forest outside the town of Zinapécuaro. Sinarquists have conducted riotous demonstrations against conscription . . . Neither the Mexican government nor the American Embassy is anxious to publicize the organization."

An Overseas News Service dispatch of January 15, 1943, relates one of countless Sinarquist attacks:

"The armed band which attacked the village of Rio Grande charged the local garrison with shouts of 'Down with the government! Long live the Sinarquists!' Thirty-two persons were reported killed before the band was dispersed. Similar slogans were said to have been shouted by the band

which ambushed Federal troops outside the village of Zacuaplan, in the State of Morelos, where fighting lasted eight hours."

SINARQUISM IN THE UNITED STATES

Subversive activities of the Sinarquists are not confined to Mexico. Their counter-Revolution is opposed to democracy everywhere. Sinarquism is only a Mexican name for the Clerical Fascism that cloaks its international purpose in each country under a disguise of super-patriotism.

Sinarquism's purpose in the United States is to do among Spanish Catholics what Father Coughlin is doing among Irish Catholics. *Social Justice* of September 29, 1941, identified the purpose and policy of Sinarquism with the 16-point program of Coughlinism.

Aside from Spanish, Latin-American, Filipino and Puerto Rican Catholics in the United States there are 3,500,000 Mexican Catholics. Among these groups, even in New York City, the poison of Sinarquism is being spread. It works in conjunction with the Spanish *Falange*. It has its strongholds in California and the Southwest.

The N. Y. *Post* of August 15, 1942, under the by-line of Joseph H. Baird, reported as follows:

* Betty Kirk, *op. cit.*, p. 319.



SINARQUISTS IN LOS ANGELES: Police described the above juvenile delinquents as inspired by a Mexican Sinarquist group. Early in December, 1941, twenty-eight boys and ten of their girls friends were arrested in connection with the murder of a Mexican boy in Los Angeles.

"Authoritative sources declare that the *Falange* already has more than 100,000 followers in this country with groups in New York, Chicago, some Ohio cities and the Southwest . . . *Meanwhile, the Falangists, often aided by Fascist sympathizers among the clergy, pass along Nazi inspectors . . .*"

The Nation of June 12, 1943, recalled that Sinarquism lifted the requirement of Mexican citizenship, shortly after its foundation, so that it could infiltrate into the United States. It mentioned several California and Texas cities with Sinarquist organizations, adding that there are others in New Mexico, Arizona, Colorado and Indiana.

Kirk (p. 318) makes the following interesting revelation:

"An outbreak of crime involving Mexican youths in Los Angeles was laid directly at the feet of the Sinarquists on August 12, 1942, when Guy Nunn, representing the War Manpower Commission, told the Associated Press that the Sinarquists in California were opposing participation in the war effort in every way. He described them as a 'Mexican Fascist organization, including the Spanish *Falange* and Nazis' . . ."

The strongly anti-Communist weekly *The New Leader* said on December 26, 1942:

"Latin American colonies in the large northern cities are not forgotten. New York has its secret meetings along the waterfront and in Harlem at which agents of the *Falange* as well as Sinarquist organizers are present. These groups, throughout the country, were told before Pearl

Harbor that 'in America the Sinarquist movement is destined to bring about re-Christianization. The hour of counter-Revolution has sounded in the world. The present war will mark the end of the liberal regime.' The rallying cry, 'Our Leader is chosen by God!' has been carried into Central America with success. In Nicaragua, the editor of an influential Managuan daily has been converted to Sinarquism's doctrine and uses his newspaper to publish fervent propaganda. Guatemala too has been infected . . ."

Since Sinarquism is part of a world-wide counter-Revolution to restore the political power of the Vatican, it naturally receives full backing from the hierarchy of the United States. The Catholic press of this country has printed hundreds of articles to glorify it as the salvation of Mexico. *Our Sunday Visitor*, a Catholic weekly of several million circulation, ran during the first few months of 1943 a series of fourteen articles in defense of it. *The New World*, official organ of the archdiocese of Chicago, in its issue of April 2, 1943, announced a Sinarquist lecture tour with a four-column headline, "Four Sinarquists to Tour Archdiocese."

The success of Sinarquism proves once again that the 'Black International' can rise from apparent defeat and ride the forces of ignorance and fanaticism to new and unbelievable victories. Appeasement has brought the Mexican Revolution almost to the point of surrender. Only a triumph of world democracy, after the present war, can save it from disaster.



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Japanese-Vatican Entente

By

J. J. MURPHY



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JAPANESE-VATICAN ENTENTE

By J. J. MURPHY

WORLD-WIDE supremacy by the Roman Catholic church was the dream and goal of Pope Pius XI. Counter-revolution through Catholic church alliance with Fascist powers was the means to this end. Intimate partnership and co-operation between the Vatican and European Fascism was brought about by concordats with Mussolini and Hitler. Few, however, realize that Pius XI was as determined to join forces with Tokyo as Germany and Italy were.

Pius XI agreed with Mussolini that the United States of America, the bulwark of democracy, was in "grave peril of collapse," as William Teeling, Catholic author, has pointed out.¹ In accordance with this belief, Pius XI held that Japan would dominate the Orient and was determined to ally himself with the Emperor of Japan. Teeling (p. 5) speaking of the world plans of Pope Pius XI confesses in this connection:

"The Vatican is also intensely interested in developing her relations with Japan in order to get control of the eventual development of Christianity in those parts of China which she believes will one day come under Japanese influence."

Soon after Mussolini had securely established his dictatorship, Pope Pius XI decided to hold a World Missionary Exhibition at Rome. This was timed not only as a publicity campaign to advertise Mussolini's 'New Italy' to international tourists and draw money into the country, but also as a demonstration to planners of World Fascism of the world-wide political power and 'intelli-

gence service' that Catholicism could contribute to such a movement.

In an encyclical on Missions, written on the occasion of the World Missionary Exhibit at Rome, Pius XI made meaningful references that flattered Japanese ambitions. Among other things mentioned was his confidence that "the peoples who inhabit the remote regions of the East and South can hold their own easily with the European races." In addition, the Pope broke the Vatican tradition of centuries by ordaining Oriental bishops. His partner and successor, Pius XII, carried this policy a step farther by appointing two Japanese bishops over the subjugated Koreans and later by breaking inviolable traditions of the Vatican to establish relations with a pagan nation—Japan.

Close cooperation between the Roman Catholic church and Japanese imperialists is not difficult to understand for those who realize the close similarity between Roman Catholicism and Oriental paganism, especially Buddhism. Since Imperial Japan in its expansionist policy had found the religious orders of Buddhism its most efficient propagandists and political agents in Burma and elsewhere, it was only natural that it should place even greater hopes in a successful Western religion with similar popular appeal, coupled with a far superior political organization.

Teeling (p. 245) mentions that powerful elements behind the Japanese government were willing to work with the Vatican. Even apart from the reasons given above this is natural enough, for a feudal country like Japan, dominated

¹ *The Pope in Politics* by William Teeling, page 235. All later page references to this author are found in this book, unless otherwise noted.

by a few wealthy families, has affinity for a highly centralized, totalitarian religion like Catholicism. But a further reason, little suspected, was the admiration of Japanese imperialists for a religion that could divinize its leader, even make its adherents believe him to be endowed from Heaven with infallibility. Catholic William Teeling in his book *Gods of To-Morrow* (p. 300) speaking of the infallibility of the Pope says:

"In 1870 there were many Catholics who disagreed and disapproved, but today, not seventy years later, in the Catholic Church no one questions this doctrine. The Japanese are exceedingly interested in this, as their whole tendency today seems to be to turn their Emperor into a sort of Pope or god who should live in retirement; and they wish to find out how the Catholics were able to get their doctrine across in such a short time to the public."

H. G. Wells is not far from the mark when he calls the head of the Roman Catholic church a "Shinto Pope."*

FRANCO LINKS EAST AND WEST

Long before the Rome-Tokyo-Berlin Axis became publicly known, plans for its three-pronged counter-Revolution were agreed upon. This 'New Order,' hailed by Pius XII in his Christmas message of 1940, aimed at the overthrow of democracy and the restoration of religious monopoly into the hands of Roman Catholicism. Strange as it may seem, Japan agreed to back the establishment of Catholicism in the Orient.

Von Papen, papal chamberlain who put Hitler into power, agreed with the Vatican that a 'neutral' Fascist Spain would be the best possible instrument for conducting the world-wide espionage of the Axis, especially in Latin America and the Philippines. Allan Chase in his recent book *Falange, The Axis Secret Army in the Americas*, shows at length this strategic value of

a 'neutral' Fascist Spain. An example of how well this plan worked out in practice is found in José del Castano, Spanish Consul General at Manila who before Pearl Harbor was made head of the entire Axis spy system in the Philippines. He is still Consul General there today. Part of one of his speeches before Japan declared war is quoted by Chase (p. 14) as follows:

"Our Fascist brothers in Japan are united with us in the common struggle. When they strike, we must help them. When we strike, they will help us.' Del Castano must have repeated this a hundred times during his first week in Manila, each time using the exact words he used when he had rehearsed the few sentences for General von Faupel and those strange Nazi luminaries back in Madrid."

Those who realize the far-reaching international plotting behind the Spanish rebellion and the Franco regime will not wonder that, when the infamous news of Pearl Harbor reached the Jesuit-inspired Franco, one of his controlled newspapers, the *Madrid Informaciones*, enthusiastically stated in an editorial: "Japan has reached the limit of her patience. She could no longer tolerate the interference and the opposition of the United States . . . We hope Manila will be saved for Christianity."

Knowing all this and much more behind the scenes, it is not surprising that H. G. Wells in an article in the London *Sunday Dispatch* of August 30, 1942, tersely declared: "*The present Pope is in open alliance with the Japanese.*"

JAP-VATICAN TEAMWORK

The secret alliance between the pope and the Japanese war lords was reflected in public by the growing cooperation and cordiality between them. In Japan's unjust war of aggression against China, the Vatican sent directions to its missionaries in China to

* Cf. *Cruz Ansata*, by H. G. Wells, p. 102.

cooperate with the Japanese. After the rape of Manchuria was completed, the Vatican at once gave *de facto* recognition to its Japanese puppet government, after other countries refused to do so. In 1934 the Catholic *Revue des Deux Mondes* boasted, at a time when Japan's inhumanity was shocking the world, that "no Japanese prince or mission now passes through Rome without paying homage to the Sovereign Pontiff." In March 1934 the hypocritical Foreign Minister of Japan, Baron Matsukata, after visiting Hitler and Mussolini, had a strictly confidential conference with Pius XI. The Pope gave him a gold medal and publicly referred to the cordiality of their relationship. Herbert Matthews knowingly reported in the N. Y. *Times* that this private audience "had little to do with religious affairs."

One of the concessions of doctrine that the Vatican made to adapt Catholicism to the demands of the Japanese was to declare, contrary to the well-known truth, that Shintoism is not a religion. By 1938 the Pope gave permission to Japanese Catholics to bow in worship before the Emperor, who claims to be of divine origin. *This was done in spite of the fact that this act of homage had been forbidden for centuries by Roman Catholic doctrine.*

Following the alliance with Pope Pius XI, Japan made no secret of its 'preferred treatment' of Roman Catholicism. Neither did the Catholic press hesitate to return the favor. The *Catholic Times* of England as early as November 3, 1934, urged its readers to think kindly of Japan because the Japanese invaders "have brought freedom from persecution to our missionaries in Manchuria and adjacent parts of China . . . and consented to their settlers in Brazil being instructed in the Catholic faith."

While Japanese preparations for an attack on the United States were being completed, relations between Japan and the Catholic church grew closer than ever. The N. Y. *Herald Tribune* of October 8, 1941, said:

"The Japanese government has become more cordial to the Catholic Church in the last six months than at any time in recent years . . ."

The same newspaper went on to quote Rt. Rev. T. J. McDonnell, national director of the Society of the Propagation of the Faith: "The Japanese have not actually granted recognition yet to any Christian sect *except* to that Christian Church which is known as Roman Catholic."

It should be noted that Japanese recognition of Roman Catholicism was granted in spite of the fact that its clergy in Japan is overwhelmingly non-Japanese. Further evidence of the 'closed deal' between the Vatican and Japanese Fascists is seen in the persecution of Protestant missionaries in Japan and Japanese-held territory. They were expelled, some after having been held incommunicado in prison for many months.

All Catholic missionaries had been assured by the Vatican that there was an understanding with Japan, that they would be well treated after the Japanese invaded and took over the Oriental countries where they were working. Catholic William Teeling (p. 245), who traveled throughout the Orient at that time, admits this:

"The feeling in China and in the Philippines amongst Catholic missionaries has been that they will get a fair deal and freedom to push their religion, should the Japanese get control of their respective mission fields."

The N. Y. *Times* of February 20, 1941, told how Catholic Bishop Wade refused to take refuge in British terri-



THIS LITTLE MAN IS WORTH FIGHTING FOR

ABOVE picture of a little Filipino boy in an American public school in the Philippines is from the "Philippine Magazine" for July, 1941, and accompanied a plea to save his public school system from what the editor calls "the Jesuit blitzkrieg of the Catholic Educational Association." It appears that the Jesuit attack on the public schools in the Philippines was already half won before Manila was taken by the Japanese invaders.

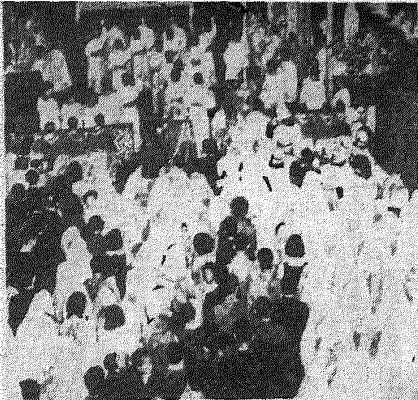
President Quezon, who some time ago braved Catholic opposition by vetoing a bill that would have introduced the teaching of the Catholic religion in the public schools, also fought against this attack and protested against "lowering the educational standards of the country." The aim of the Jesuits was to cut down the compulsory school age of public school children from 16 to 12 years, and to introduce three units of religion into the curriculum. The Jesuits, with their "Commonweal" magazine and "Ateneo" radio hour, openly opposed the American way of life and advocated the setting up of a corporative state for the Philippines patterned after Portugal under dictator Salazar.

JAPAN SANCTIONS CATHOLIC CHURCH



The picture above was taken in the Cathedral of Sekiguchi in Tokyo at the time the Reverend Peter Tatsuo Doi was consecrated the first Japanese Catholic Archbishop of the Diocese of Tokyo, succeeding Monsignor Chambon, kneeling at his right. The event, which took place in the presence of Apostolic Delegate Monsignor Paul Marella and six Bishops caused great rejoicing among the Catholics, foreigners and Japanese, in Japan. At this time the French Society of the Propagation of the Faith handed the Diocese over to the Japanese Clergy.

Prayer offered at holy communion. Above is shown a scene during the services, with the Archbishop in the center with his attendants kneeling in prayer in front of the altar out of doors. The rites were of special significance this year, coming soon after the Holy Roman Catholic Church received the first official recognition as a faith from the Education Ministry, thus settling the burning question of religion in the new order of the Empire. For many years the status of the various churches had been in doubt, but this was cleared by this sanction.



The holy communion of the year takes place in the Cathedral of Sekiguchi in Tokyo. Here is shown a part of the throngs that attended the annual event. The procession has just come to the climax of the services with the offering of the sacrament. It was here in this church, earlier in the year, that more than fifty Japanese priests took part in the ceremonies that consecrated the Reverend Peter Tatsun Doi as their new Archbishop.



To the Roman Catholics of Tokyo, headed by Archbishop Peter Tatsun Doi (above), 41, the official sanction of the Holy Roman Catholic Church by the new order in Japan was of considerable gratification as the recognition came near their holy communion services in June. Of interest to many persons was the precedence the Catholic Church took before even Buddhism and Shintoism, the native religions, in obtaining official sanction.



The Archbishop in his official robes, is shown bearing the holy scepter, flanked by attendants, at the beginning of the services. There are six other Dioceses besides the Tokyo one which is presided over by Archbishop Doi in Japan. Monsignor Chambon, his predecessor, heads the Diocese of Yokohama. It is estimated that there are 250,000 Catholics in Japan at the present time, with every great Catholic Order represented except the Carthusians.



In Manchukuo, too, the Holy Roman Catholic Church has set up its order. Grouped above in front of their church in Haipai, North Manchuria, are Manchurian Sisters of the Catholic Church. Catholicism has received the official recognition and sanction of the new order in the Japanese Empire.

ABOVE IS A REPRODUCTION OF A SET OF PICTURES THAT APPEARED IN THIS WAY IN "THE JAPANESE AMERICAN REVIEW" OF AUGUST 23, 1941. SHORTLY BEFORE PEARL HARBOR.

The captions under each picture are the same as in original and stress the extent to which "Catholicism has received the official recognition and sanction of the 'new order' in the Japanese Empire."

tory when the Japanese were about to take possession of the Solomon Islands. He was so sure that the Japanese would cooperate with him that he obliged all the priests and nuns to remain there, while the rest of the whites fled before the invasion.

In 1936, a few years before World War II became an actuality, the Vatican withdrew from Japan Archbishop Mooney, its Apostolic Delegate, because he was an American. In his place, in accordance with the new understanding, an Axis co-national, Monsignor Paul Morella, was appointed. Morella was taken directly from the Apostolic Delegation in Washington, D. C., made an archbishop and sent to Japan. In Washington he had been 'official observer' independent of the Apostolic Delegate. It is unnecessary to stress the strategic value to Japan of having at hand during a war with the United States a 'friendly neutral' who had gathered invaluable information during his many years of travel in this country and still able to keep in touch with American Fascist-minded politicians by means of the Vatican's uncensored diplomatic mail.

CLERICAL TREASON IN THE PHILIPPINES

Jesuit missionaries make a point of setting up their propaganda mills in strategic foreign localities. The Philippines were such a place. Though they are 70 per cent Roman Catholic and in no need of foreign clergy, 250 American Jesuits took up residence there for political reasons. There they took exclusive charge of the Government Observatory and Weather Bureau, a post of the greatest military importance both for us and the Japanese. Several assumed chaplaincies in the U. S. Philippine army. Others took up residence at Naga, Camarines Sur, where the Japanese made one of their first landings. In Manila they conducted a university

known as *The Ateneo*. Through its radio program and their magazine *Commonweal* they continuously giped at American democracy in general and our Government public schools in particular. In their usual reactionary way, they agitated to reduce the compulsory school age of children from 16 to 12 years. They openly advocated Fascism, holding up Salazar's government in Portugal as a model.²

attacked German navy—
"Thus, American destroyers, as

Manila Reports Fifth Columnists

By United Press

MANILA, Dec. 11.—The Bulletin reported today that two Catholic priests had been arrested at San Fernando, in Pampanga province, for asserted fifth column activities in the zone of Japanese invasion attempts.

The Bulletin asserted that in Manila a signal line between Nichols Flying Field and an air raid tower was cut, supposedly by fifth columnists, and delayed the alarm when the Japs raided the Manila Bay area yesterday.

Air Raid Chief Warden Alfredo G. Eugenio issued detailed instructions to the public for procedure in event of gas attacks.

Above facsimile of a United Press dispatch from Manila on December 11, 1941, is proof that two Catholic priests were actually apprehended as spies helping the invading forces of the treacherous Japanese. The full extent of the assistance rendered to the attacking Japanese by this fifth column will seep out only in later years.

² *Philippine Magazine*, issues of 1941. Also see Allan Chase's *Falange*, p. 42. All further page references to this author are to be found in this book.

In spite of the open pro-Fascist attitude of Catholic priests in the Philippines, the Government seldom took action against them. But occasionally one was arrested. Such was the case of Father Louis Bogel, located at Subic, site of a United States' naval base. He was seized for "spreading Nazi propaganda under the guise of religion," according to an *Associated Press* dispatch of January 13, 1941.

The most daring foe of democracy in the Philippines was Father Silvester Sancho, a Spanish Fascist, head of the Catholic University of Santo Tomás in Manila. Allan Chase (pp. 34, 40) tells how Sancho was the darling of the Nazi-controlled Spanish Fascist organization, called the *Falange*. He relates how Sancho visited Franco, made him honorary president of his university, and brought back to Manila a Fascist propaganda expert (to teach the doctrine of *Hispanidad*) as well as several military espionage officers under the guise of 'exchange students.' The effects of such fifth-column activity is seen in the observation of Catholic William Teeling in his book *Gods of To-Morrow* (p. 235). Of his experiences among Catholics in the Philippines he admits:

"I visited schools and the Catholic University and found to my amazement that in all these places the Catholics seemed convinced that should the Japanese ever come to the Philippines their position as a Catholic Church will be untouched."

Johannes Steel, newspaper columnist, said:

"The role played by Fascist Spain and the 'Falange' in helping Japan realize her ambitions of conquest remains one of the most sinister features in the plot against American security in the Pacific. It is a story which no one has as yet dared to tell in full, although the facts are readily available." (N. Y. *Post*, Nov. 2, 1943.)

Allan Chase devotes the entire second chapter of his book *Falange* to showing how Franco's clerical Fascists in the Philippines enlisted to a man in the Civilian Emergency Administration as air-raid wardens and succeeded in completely upsetting it at the time of the first Japanese air raid. The U. S. Army was forced to disband the entire civilian anti-air-raid organization within 36 hours after the war began. Unfortunately this betrayal by the Clerical fifth-column was only part of its aid to the Japanese invaders. Demoralizing rumors of American cowardice and treachery, pro-Japanese propaganda, spying, signals to invading Japanese troop ships were other means used to help the Japanese destroy Philippine democracy.

Soon after the Japanese invasion, "the Archbishop of Manila [Michael J. Doherty] issued a Pastoral letter calling upon all Catholics in the Philippines to stop their anti-Japanese activities and to cooperate with the Japanese in their noble efforts to pacify the Archipelago."³

Pearl Harbor and the other Japanese victories that followed it were enthusiastically celebrated in Franco's controlled press. A *Falange* celebration a few weeks after Pearl Harbor was held at Granada, Spain. Part of it was described as follows:

"In the name of the Philippine Section of the Falange, Pilar Primo de Rivera accepted a formal decoration from the Japanese Government—a decoration awarded to the Philippine Falange for its priceless undercover aid to the Imperial Japanese Government in the capture of Manila and for a host of other services. Among the latter were fleets of trucks and busses the Falange had ready and

³ Allan Chase, *op. cit.*, p. 49.

waiting for the Japanese invasion troops at Lingayen, Lamon, and other points."⁴

Japanese gratitude to the Catholic church and its Clerical Fascists was not confined to Spain. They made public acknowledgment of it even in Manila. *The Reader's Digest* of September 1943 said of the Japanese invaders of the Philippines:

"They were very solicitous about the Roman Catholic Church. On the first Sunday after landing in Manila, Japanese soldiers marched to Mass, filling all the churches and chapels. Armed guards of honor were placed outside each door."

The same article in *The Reader's Digest* also told how Catholic priests and nuns from Japan cooperated in winning good-will for the invading troops. The Japanese Government arranged to have them brought from Japan to the Philippines on a 'pilgrimage.' The magazine commented: "*The nuns received as much publicity as a group of traveling show girls and were seen everywhere.*"

After outraging the conscience of the world by its vile deceit at Pearl Harbor, Japan badly needed some declaration of international approval to restore its moral prestige. Soon after Pearl Harbor the Vatican came to its rescue and gave it its blessing in the form of diplomatic recognition. This formal establishment of diplomatic relations with Japan was an open insult to the United States, not only because it was done following Pearl Harbor, but even more because it was in defiance of American and British protests. This welcoming of the bandit nation of Japan as an equal among Christian nations was termed a "benevolent gesture toward the Axis" by Paul Ghali in the New



GENERAL KEN HARADA
JAPANESE ENVOY TO THE
VATICAN

"... the most appreciated personal qualities"

The Rome radio on March 30, 1942, quoted "Osservatore Romano," Vatican newspaper, confirming reports that the Holy See had established diplomatic relations with Japan. General Harada, former Japanese Chargé d'Affaires at Vichy, was accepted as Tokyo's envoy to the Vatican.

Previously the State Department in Washington warned the Vatican against the move. It stressed that such collaboration would convince the Catholic world that the pope sanctioned Japan's vast conquests in the Pacific area.

"Osservatore Romano" declared that General Harada possesses "the most appreciated personal qualities."

York Post of March 27, 1942. He added that "the Nazis will attain new support by this new and relatively easy diplomatic victory of their Oriental ally."

⁴ Allan Chase, op. cit., p. 48. Cf. N. Y. Times, January 11, 1942.

When Mussolini fell, the Vatican substituted for him at once by establishing direct radio communications with Tokyo. (N. Y. Times, August 8, 1943.) Still further support of Japan was shown in Franco's later sending of congratulations to the new puppet ruler of the Philippines.

CLERICAL ESPIONAGE AND ITS REWARD

Roman Catholics in high ecclesiastical repute took part in Japanese undercover work in the United States. In spite of Catholic censorship of the American press, a few enlightening facts have leaked out. According to the *Los Angeles Times* of January 29, 1942, Frederick Williams was indicted as a Japanese agent. This man is a prominent Roman Catholic and intimate friend of the hierarchy. He served as publicity director of the Dominican Fathers in this country. As this newspaper also noted, he figured prominently in the staging of the International Eucharistic Congress in the Philippines in 1937.

Another secret propaganda agent of Japan in this country was John C. LeClair who pleaded guilty in New York Federal Court September 8, 1943. A devout Roman Catholic, LeClair studied for his doctorate under the Jesuits at Fordham University from 1931 to 1941. Meanwhile he taught at Catholic Seton Hall College in New Jersey and later was dean of the history department at St. Francis College in Brooklyn. As a Japanese agent during the three years preceding Pearl Harbor he sent much information to Japan and wrote numerous pro-Japanese articles for publication in this country. Such an article, paid for by Japan, was published in the Jesuit magazine *America* in September 1940. It was entitled "No Friendship Wanted between the United States and Russia."

Other Catholics, like General John F. O'Ryan, openly registered as official agents of the Japanese government.

Catholics reaped a rich reward for their aid to Fascist Japan. While Protestant missionary activity has been abolished in Japan as well as in Japanese-occupied countries, Catholic propaganda made rapid progress thanks to the backing of the Japanese Government. No Catholic missionary was interfered with, except a few Americans who were removed from strategic localities or a few others who were temporarily arrested through the mistake of some local officer. Some of these Americans have been sent back to this country, because they disobeyed orders to help out Japan. All other Catholic missionaries, including many Americans, continue their work as usual.

The Catholic Mind, a Jesuit magazine, in its July 1943 issue, admitted that out of 2,700 missionaries in the Japanese Empire "2,200 remain at their tasks." In China, which is largely occupied by Japan, 10,000 out of 13,000 missionaries continue to function as usual. The article went on to say that "in Southeastern Asia [now ruled by Japan] it is believed that hardly more than 5 per cent of 7,500 priests and Religious have been halted in their labors."

Examples of the rapid progress made by the Catholic church under Japanese rule were recorded in the N. Y. *Herald Tribune* of August 8, 1943. It told of a new "*Japan Catholic Society*" organized in Tokyo on July 27, 1942, in which wealthy Nitsuo Mizata of the Japanese House of Peers and other prominent people took part. Another Pan-Asiatic society called "*International Friendship Society*" was also recently established in Tokyo. In Japanese-controlled Inner Mongolia, a "*Roman Catholic Association of Manchiang*" was formed on last July 9, 1942. The paper quoted

it as saying that it is "*willing to co-operate most closely with the authorities and with Japan in the removal of Anglo-American influences . . .*" It added that at the opening meeting of this society prayers were offered for a Japanese victory and a collection was taken up to buy a Japanese war-ship.

Appropriate thoughts to conclude this outline of Roman Catholic cooperation in the Japanese attack on Christian civilization are not hard to find. But the words of *The Chronicle*, an Episcopal magazine, in an editorial of

June 1943 seem to stress a particularly urgent point:

"We remember that the Pope gave his approval to Mussolini's invasion of Ethiopia, never protested against the invasion of Albania on Good Friday and showed distinct approval of General Franco who destroyed the liberal government of Spain, and has maintained diplomatic relations with all the Axis powers during this war. *Those who are not for us are against us.* To crown it all the Pope established diplomatic relations with the Japanese shortly after the dastardly attack on Pearl Harbor."

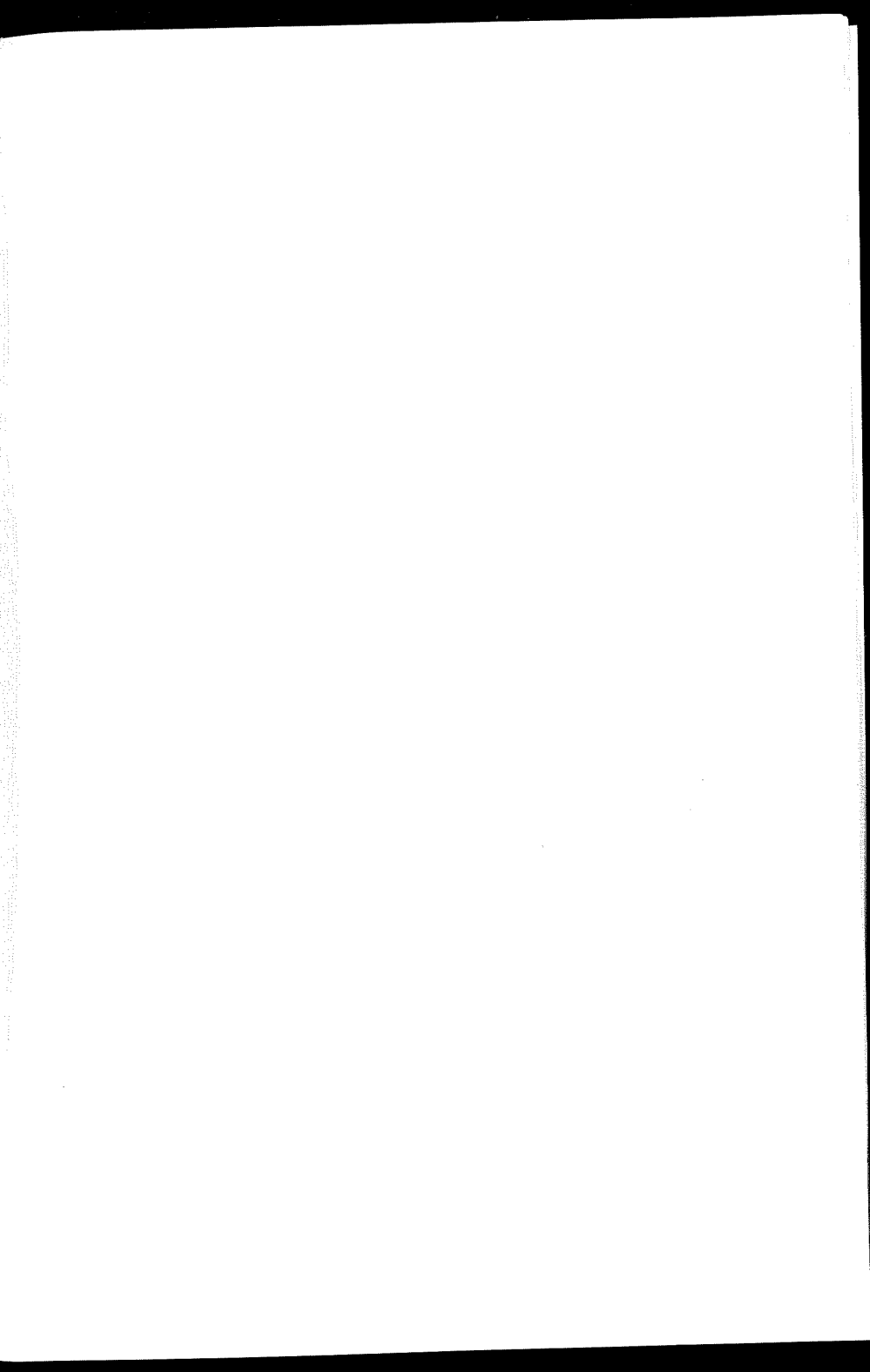
POPE'S CURTSY TO THE MIKADO

THE MESSAGE from Pope Pius XII's Secretary of State quoted below was used in the broadcast of the German and Japanese governments as Vatican approval and *de facto* recognition of the Japanese puppet-President of the Philippines, José P. Laurel, whom Franco had recognized shortly before. The papal message, as intercepted by the United States intelligence service, was reproduced in a *United Press* dispatch of January 10, 1944. It was conveyed to the puppet-President by Archbishop Pinai, Apostolic Delegate to the Philippines, and read as follows:

"His Eminence, Cardinal Luigi Maglione, Secretary of State to His Holiness, through the Apostolic Delegate of Japan, has given me instructions to assure Your Excellency that the Vatican received your generous telegram announcing your induction as President of the Philippines and to transmit to Your Excellency most sincere thanks for your courtesy."

The Tokyo radio quoted Bishop Cesar Guerrero of Manila, who interpreted as follows the Vatican message as proof of the Pope's recognition of the Japanese regime in the Philippines:

"This shows His Holiness' regard for the Philippines. Since Vatican City is in itself a fully sovereign state, the Holy Father's message of felicitations to President Laurel implies the Vatican's recognition of the Philippine Republic."



Clerical Fascism in the United States

By
J. J. MURPHY



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CLERICAL FASCISM
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CLERICAL FASCISM IN THE UNITED STATES

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PROOF of Clerical Fascism abounds in past issues of THE CONVERTED CATHOLIC MAGAZINE. In this timely article Dr. Murphy correlates and further clarifies many of these documented facts for the convenience of our readers and for their cumulative effect. It will be noted how many of these have been confirmed by the first-hand observations of John Roy Carlson in his book "UNDER COVER."

EUROPEANS, unlike Americans, rightly think of the Roman Catholic church primarily as a political and cultural force shaping the lives and destinies of men and nations—as an international super-State determined to restore its medieval domination. To this end it must necessarily destroy liberal democratic government, so mercilessly condemned by Pope Pius IX, and re-establish the Holy Roman Empire. Germany is the natural center of such an empire, now as in the past. This is the plan Pope Leo XIII had in mind when he said to the late Kaiser Wilhelm: "Germany must be the sword of the Catholic Church."¹ This, too, is what Pope Pius XII thought had been practically realized when in his Christmas message of 1940 he referred to recent German victories as events that "signal the dawn of a new era." The distinguished foreign correspondent John T. Whitaker, in close touch with Vatican sources, had reported the Pope's thoughts in more specific terms a few months previously when he wrote from Rome:

"In this situation the Vatican has indicated that it approves the Fascist government organized in France by Marshal Pétain and Pierre Laval and it hopes to see the totalitarian regime of other 'cor-

porative' states, such as those in Portugal and Brazil, spread throughout the world."
—(New York Post, July 18, 1940.)

It was not without reason that a Vatican politician, Msgr. Tiso of Slovakia, said on September 27, 1940: "Catholicism and National Socialism have much in common." In a similar vein Papal Chamberlain Franz von Papen, signer of the Hitler-Vatican concordat, had declared: "The Third Reich is the first power which not only recognizes, but which puts into practice the high principles of the Papacy." (*Der Voelkischer Beobachter*, Jan. 14, 1934.)

Standing in the way of a world 'corporative' or Fascist state was the United States of America, the arsenal of democracy. This is the point Lewis Mumford made in the summer of 1940 when he wrote:

"Unfortunately the aims of Fascism are most deeply in conflict with those of a free republic like that of the United States. In this effort, the Catholic church . . . has been an ally—a potent ally—of the forces of destruction."²

To the American Catholic hierarchy democracy had become something fetid and loathsome. The Jesuit magazine *America* in its issue of May 17, 1941, expressed itself candidly in an article we quote in part:

¹ *The Kaiser's Memoirs*, by Wilhelm II, p. 211; translated by Thos. R. Ybarra.

² *Faith For Living*, p. 162, by Lewis Mumford.

"How we Catholics have loathed and despised this Lucifer civilization . . . This civilization is now called democracy . . . Today, American Catholics are being asked to shed their blood for that particular kind of secularist civilization which they have been heroically repudiating for four centuries . . . The Christian Revolution will begin when we decide to cut loose from the existing social order rather than be buried with it."

The Vatican High Command that made pacts with Mussolini and Hitler, that gave the death blow to Spanish democracy, likewise had plans for "Christian Revolution" in the United States. It did not consider Protestantism in America an obstacle to its plans. It considered it dead, since it can be trampled on without evoking protest. It turned from counter-Reformation against Protestantism to counter-Revolution against liberal democracy, which it termed "Communism." It welcomed Protestant fascists as allies.

BACKING OF THE HIERARCHY

The Jesuits, 'Storm Troopers of the Church,' are the power behind all church-inspired revolutions. In Austria their 'front man' was Msgr. Seipel—in the United States it is Father Coughlin. He was released from his vows in the Order of St. Basil in Canada, brought to the United States, and strategically located in the mid-West in the important industrial city of Detroit. After becoming an American citizen, Coughlin began to preach "Christian Revolution."

To anyone even remotely acquainted with Canon Law discipline to which the Roman Catholic clergy are subjected, prohibiting all priests to publish even a word without permission of their superiors, it is evident that Father Coughlin has the complete backing of the highest authorities in the Catholic church. Moreover, without contradiction, he has attributed his Fascist doc-

trines to the encyclicals of Pope Pius XI. His weekly broadcasts were read and approved by his bishop. They were reproduced weekly in numerous Catholic papers. He was never criticized or censored by either of his superiors, his bishop or the Apostolic Delegate. Neither his broadcasting nor his paper, *Social Justice*, was stopped by the church; in fact, this paper was sold outside most Catholic churches on Sundays. When the paper was banned by the Post Office as seditious, the hierarchy intervened to prevent him from being tried for sedition even though he publicly declared at the time that he "was responsible and did control the magazine, its policy and contents." Without church objection, a Franciscan Father eulogized him publicly in New York on July 29, 1941, as a "second Christ" and compared his sufferings and joys with those of the Savior.

The Catholic church has allowed without protest the preaching of anti-Semitism, which paves the way for Fascism and revolution. *The Tidings*, official paper of the archdiocese of Los Angeles, for example, defended Coughlin's anti-Semitism in its issue of April 17, 1943. Catholic authorities have not denounced, much less prevented, the printing and distribution of the vicious *Protocols of Zion* by *Social Justice*, *The Malist*, *The Catholic International* or other Catholic organizations or publications. Nor did it ever use any of its 332 Catholic publications in this country to denounce the false *Protocols*. Anti-Semitism in Catholic pulpits is not unheard-of (cf. *The Jewish Examiner*, Sept. 4, 1942).

Carlson (p. 202) observes that American fascist Seward Collins learned his anti-Semitism from *The Jews*, a book written by leading Catholic apologist Hilaire Belloc. *Key to the Mystery* by French-Canadian Catholic Adrian Arcand, fascist leader, is a classic of anti-Semitism. But, in general, the Catholic

church's anti-Semitism is discreetly kept under cover as far as church leaders are concerned. *Its most effective work is by 'whispering campaigns.'* Even Catholic apologist George Shuster admitted deep-rooted anti-Semitism in the Catholic church in this country but added that it is "seldom voiced above a whisper."³

³ "The Conflicts Among Catholics" by George Shuster in the Winter 1940 edition of the quarterly, *The American Scholar*.

The Catholic church in this country has shown its anti-democratic feelings in many ways. Bishop Gallagher, Coughlin's superior, on his return from the Vatican in 1936, declared to reporters: "Father Coughlin is an outstanding priest and his voice . . . is the voice of God."

A Catholic priest cannot speak in a diocese other than his own without explicit permission of the bishop of that diocese. The fact, therefore, that Father

THE TABLET, SATURDAY

ARCHBISHOP SEES CONSCRIPTION AS MOVE TOWARD WAR

Most Rev. John T. McNicholas
In Pastoral Urges People
To Protest

SAYS WE MUST AVOID WAR

Burke-Wadsworth Bill Assailed As Menace To Country

Cincinnati, July 31.—The proposed compulsory military training in the United States was branded as "the serious beginning of a totalitarian form of government in our country" by Most Rev. John T. McNicholas, O.S.A.

CARDINAL DOUGHERTY OPPOSES DRAFT MOVE

Volunteer Plan Best, Prelate Says in Philadelphia

Special to THE NEW YORK TIMES.
PHILADELPHIA, Aug. 16.—On the occasion of the celebration of his seventy-fifth birthday, Cardinal Dougherty said that he was opposed to conscription. Instead, he said, "I believe in the volunteer plan."

SPAIN HONORS AMERICANS

Great Cross of Isabella Given to 4 Prelates, 3 Laymen
MADRID, Aug. 3 (AP).—General Francisco Franco has given to seven Americans the Great Cross of Isabella, a high honor of the Spanish government.

Wisconsin Priest Opposes Peacetime Draft

COMPULSORY military training, as proposed in the Burke-Wadsworth bill before Congress, was denounced by the Rev. Peter E. Dietz at the regular Sunday services of St. Monica's Catholic church in Whitefish Bay, Wisconsin.

"Conscription in

Catholic Bishops on National Defense

THE BISHOPS of the Administrative Committee of the National Catholic Welfare Conference, through the general secretary, the Right Rev. Monsignor Michael J. Ready, have informed the Senate Committee on Military Affairs that they are opposed to the proposed military training bill.

NO PEACE TIME CONSCRIPTION

WITH a deep understanding of human nature, Thomas Jefferson warned us against confidence in government by human beings. and . . . One form of vigilance is to write your Senator and your Congressman to vote against any form of peace-time conscription. Write at once, for liberty does not wait on tomorrows.

AMERICA AUGUST 17, 1940

SLOVAKS TO COMBINE RELIGION AND NAZISM

Premier Medgyessy Coinage of National Socialism

BRATISLAVA, Slovakia, Aug. 28.—Slovakia's governmental system in the future will be a combination of German nazism and Roman Catholicism, Premier Vojtech Tuka revealed in a speech at the National Assembly in Bratislava. He said that the connection with the nazis is centuries-old.

Masons Banned By Petain Order

Vichy, France, Aug. 3 (AP).—The Petain Government has ordered dissolution of Freemasonry and all other secret societies in France. The order was announced today.

CATHOLIC SUPPORT OF NAZIS INDICATED

Statement by Reich Bishops' Conference Is Expected to Revise Church Stand

DUE EARLY IN SEPTEMBER

Leader Sympathetic to Hitler Active at Session—Metz Bishop Is Evicted

Wireless to THE NEW YORK TIMES.
BERLIN, Aug. 27.—The pastoral letter of German Bishops, usually issued after the Bishop's conference at Fulda, which closed on Sunday, is expected to be first published.

MONTREAL MAYOR SCORED AS DEFIANT

His Request to People Not to Obey Registration Law

German Propaganda in Colombia Seen as Winning Conservatives

Fifth Columnists Among Influential Part of Community Developed—They Spread Nazi View

OPPOSE AID TO ALLIES

Catholic Veterans Declare It Inimical to Neutrality

Special to THE NEW YORK TIMES.
NEWARK, N. J., June 22.—The fifth annual national convention of the Catholic War Veterans of America went on record today in opposition to the Administration's policy of lending all material aid to the Allies.

Samples of newspaper headlines during the summer of 1940 showing American hierarchy's help to the Axis by opposing Lend-Lease and U. S. preparation for National Defense.

Coughlin, Father Curran, Father Terminiello and other Fascist leaders spoke in dioceses throughout the country shows that they had the approval of all these bishops. The priests felt likewise. A poll conducted by the Jesuit magazine *America* in the fall of 1941 showed that 90.4 per cent of the Catholic priests of the United States were opposed to our entering World War II. Archbishop Curley of Baltimore expressed the feelings of the hierarchy, when in an interview with the press on December 7, 1941, after hearing of the attack on Pearl Harbor, he implicitly denounced the war, saying: "We're not satisfied. We're out looking for war . . ."—(Baltimore *Sun*, Dec. 8, 1941.)

The Catholic hierarchy, which as a body gave immediate endorsement to World War I, waited almost a year, until Germany's defeat was foreseen, before officially giving their approval to World War II.

POLITICAL POWER OF COUGHLIN

Pearl Harbor and our declaration of war put a *temporary* end to the political organization that Clerical Fascism was in the process of forging. Coughlin was just about to take over majority control of *America First* and form it into a political party, when war was declared. He had already given hints, which were seconded by Philip LaFollette and the N. Y. *Daily News*. He was about to replace Catholic John T. Flynn of the strategic New York chapter with a more obedient lackey.

America First, started by fascist-minded business magnates, had at first been independent of Coughlin. But by infiltration the Coughlinites became the dominant element. Catholic church prelates gave it their enthusiastic approval. At one of its mass meetings in Madison Square Garden in New York City, under the chairmanship of John T. Flynn, Cardinal O'Connell, dean of the

American Catholic hierarchy and Bishop Shaughnessy of Seattle, formerly of the Apostolic Delegation in Washington, D. C., sent telegrams of congratulation which were publicly read.

Carlson (p. 260) quotes an official of *America First* to the effect that its membership was 80 per cent Coughlinite and would eventually be under Coughlin's complete control. General Wood had at first objected to Coughlinite dominance but later "humbled himself before the reverend-dictator of Royal Oak" in a letter published in *Social Justice*.

In addition to the Coughlinite majority, *America First* included large numbers of the Ku Klux Klan element who in recent years have allied themselves with Catholic Fascists in a war on Jewry and 'Communist' unions. Louis B. Ward, one of Coughlin's chief assistants, addressed the Pontiac chapter of *America First* four different times. This chapter was made up almost exclusively of Klan members. Garland Alderman, secretary of the *National Workers League*, a fascist organization of KKK members, said that he was nur-



Rev. Charles E. Coughlin, still Pro-Fascist, Anti-British, Anti-Semitic.

tured in Fascism by Father Coughlin's *Social Justice* and had also attended a series of "special lectures" by Coughlin one winter. (*Under Cover*, p. 305) He named Coughlin as one of the Americans who in the opinion of his organization would negotiate with Hitler after the hoped-for world triumph of Nazism.

THE 'CHRISTIAN FRONT' IN NEW YORK

Clerical Fascism worked on a number of 'fronts' and a variety of social levels. Smooth-tongued Msgr. Sheen (the Lawrence Dennis of Catholic Fascism), Jesuit Father Hubbard and others took care of the moneyed classes. They were ably assisted by wealthy laymen such as Judge John A. Matthews and former Catholic diplomats like John Cudahy and Joe Kennedy, former ambassador to England, who in November 1940 said, "It isn't that England's fighting for democracy. That's the bunk."

But the work of Clerical Fascism on the intellectual and industrialist levels of American society is naturally shrouded in secrecy. Only what takes place among the common people has become known. This was the rabble-rousing work of Father Coughlin. In addition to his following of several million Irish-Catholic listeners and sympathizers, Coughlin needed a closely-knit and militant corps such as Hitler possessed in his Brown Shirts. To this end he formed the *Christian Front*. Carlson tells us (p. 55) that the *Christian Front* was "the outgrowth of a plan spawned by the priest of a once obscure parish in Royal Oak." Coughlin himself confirmed this when the *Christian Fronters* were being tried in Federal Court, saying he would stand beside them "be they guilty or be they innocent . . . For us there is no white flag of surrender."

Units of this violent revolutionary society were soon organized throughout the country from Pittsburgh as far west as Minneapolis.

Coughlin openly urged revolution. In *Social Justice* of April 24, 1939, he wrote:

"22 millions subsist on dole rations—and we do not revolt! How much will we stand?"

Carlson says (p. 56) "the *Christian Front*, always under Coughlin's inspiration and guidance, shouted that a private army was the only means to 'save America.' " Coughlin wrote in *Social Justice*: "Rest assured we will fight you in Franco's way."

Carlson also reveals (pp. 33, 69) how Coughlin promised police protection to anti-Semitic terrorists in New York City but shielded his secret backing of terroristic demonstrations by use of fake telegrams purporting to declare his disapproval of such tactics.

In forming the *Christian Front* Coughlin had full support from the Catholic church. In New York City, Father Duffee of the Franciscan Order was one of its chief lieutenants; the basement of the Catholic church at Columbus Circle belonging to the Paulist Fathers was one of their regular meeting places. The mail box of the Paulist Fathers in Post Office Station G was put at their disposal. Father Edward C. Burke and other priests closely identified themselves with the movement.

Carlson (p. 51) gives similar testimony:

"I heard hate preached at a meeting which started with a prayer by Father John J. Malone. The audience blessed itself and the meeting started . . . 'Hitler and Mussolini are men of peace. Roosevelt is one of the most vicious.' "

Coughlin's revolutionary plot was based on the idea that a few armed men properly placed can seize a country,

just as Trotsky took Petrograd in 1917 with 1,000 armed men. His *Christian Fronters* were told: "You'll get target practice and complete drilling in the art of street fighting . . . Each of you captains will have your own cell, your own sabotage machine, your own revolutionary group for a Nationalist America." (*Under Cover*, p. 98)

Under the camouflaged name of "Midtown Sporting Club" the Manhattan 'Iron Guard Unit' of the *Christian Front* drilled in Donovan's Hall near the Paulist Catholic church mentioned above. Like Franco's revolutionaries they took a secret oath that said, "I will look to God for guidance." They were exhorted previous to the drill:

"You are soldiers of Christ. Men like you fought in Spain. Men like you will fight in America . . . You are defenders of the Faith. Your duty is to fight for Christ and Country."

On January 13, 1940, the FBI raided a Brooklyn "Sporting Club" of the *Christian Front*. A Federal court suit ensued. The Jesuit publication *America*, leading Catholic weekly in its issue of January 27, 1940, ridiculed the case, and called it a Jewish plot. Public masses were said for the "heroes on trial." Carlson sums up the case and its foredoomed failure when he says that "the 'big boys' behind the scenes were never made public." The verdict of the Catholic jury was a foregone conclusion. Father Curran, Coughlin's lieutenant in the East, slyly hinted at an acquittal celebration that a close relative of his was the jury foreman.

In 1926, in Germany, Hitler revolutionaries were similarly arrested and acquitted. As late as 1930 Thomas Mann said of the Nazis: "I regard the Nation-



Picture of members of a "Christian Front" unit, identified as such by F.B.I. Director J. Edgar Hoover, after their arrest in 1940, on charges of plotting to overthrow the United States Government. They disguised themselves as a 'sporting club.'

al-Socialist Party as a flash-in-the-pan which will soon be over."

The *Christian Front* is only temporarily under cover. Coughlin is biding his time. Father Edward Brophy of Brooklyn, a *Christian Front* leader, at one of their meetings in June 1942 said: "The days are coming when this country will need a Coughlin and need him badly. We must get strong and keep organized for that day."

In *Social Justice* of Sept. 1, 1939, Coughlin predicted that it would take seven to ten years to win control. He added:

"We predict that . . . the National-Socialists in America—organized under that or some other name—eventually will take control of the government on this continent. We predict, lastly, the end of democracy in America."

Even when he was put off the radio he confidently threatened:

"I have been retired *temporarily* . . . Not until there is an opportunity for the pendulum of reaction to swing to *the right* will I resume my place before a microphone . . . I extend to them ('men powerful in the field of radio and other activities') *my heartiest congratulations for all that the future holds in store for them.*"

OTHER BRANCHES OF THE 'CHRISTIAN FRONT'

The militant organization of Clerical Fascism functioned in other cities the same as in Manhattan. Space permits only passing references to its other leaders.

In Brooklyn, N. Y., Father Edward L. Curran is the local *Fuehrer*. He spends his time, with his bishop's permission, propagandizing Clerical Fascism throughout the East.

In Boston, Mass., the *Christian Front* leader is Irish-Catholic Francis P. Moran. He is assisted by William B. Gallagher and also by John J. Murphy,

publisher of *Save America Now*. Carlson (pp. 450-455) gives a good description of Moran: he was an intimate friend of Nazi consul, Dr. Herbert Scholz; he exhibited the German propaganda film *Sieg im Westen* to convince people that Germany was invincible; he was a close friend of Father Coughlin and Father Duffee. Moran worked quietly "through the medium of unobtrusive underground cells, throughout New England;" he spoke in Pawtucket, R. I., with Father Curran, calling the President 'a Jew guilty of treason;' he boasted that men of top political power agree with him and protect him but are keeping under cover. Typical of his moral sabotage is his statement that follows:

"The only thing you can do now, of course, is to talk about Communism and the Jews. You can't touch the war. A whispering campaign is the best thing now. Mrs. Murphy tells Mrs. Duffy, and she tells Mrs. O'Toole, who tells it to Mrs. Smith . . . by the time they end up, they've got something which everybody believes."

Extremely violent outbreaks of anti-Semitism occur in Boston but are hushed up by the Boston press.

Carlson (p. 213) points out that the hundreds of units of War Mother Movements still functioning full blast were given their start by Father Coughlin. Most of them publish their own fascist bulletins. In the September 1943 issue of *THE CONVERTED CATHOLIC MAGAZINE* we quoted from one put out in Cincinnati.

In Washington, D. C., Coughlin's organization took the form of a lobby and a political battery. Of course, he already enjoyed the whole-hearted cooperation of reactionary Senators like Reynolds, Wheeler and Dies. Catholic Congressmen such as Barry, Sweeney, Curley, Kennedy and O'Leary were only

too willing to help. Coughlin's attorney in Washington is George E. Sullivan. He is author of two anti-Semitic books. He cooperated with Mrs. 'Red Network' Dilling in the writing of America's most scurrilous attack on Jews, entitled *The Octopus*, published under the fictitious name of a Protestant clergyman, Rev. Frank Woodruff Johnson.

Most valuable Clerical Fascist in Washington was Jesuit-trained Senator David I. Walsh who is chairman of the vitally secret *Senate Committee on Naval Affairs*. Olov E. Tietzow, known as "Nazidom's traveling emissary," was a close friend of his:

"Tietzow spoke highly of Senator David I. Walsh of Massachusetts, who about the time of my interview was the victim of a public airing of an alleged personal scandal. According to Tietzow, the Senator saw eye to eye with him politically and had received and thanked him for all his literature. When Tietzow had got into trouble with the Post Office, Senator Walsh had interested himself in his problem because of personal friendship, Tietzow asserted."—*(Under Cover, p. 419)*

In August 1942 Senator Walsh received much notoriety on the grounds that he frequented a Nazi spy nest in Brooklyn, N. Y. The matter was hushed up by Catholic political pressure. Walsh was not interested in challenging the accusations in court.

**Great Pro-American
MASS MEETING**
SUNDAY AFTERNOON, FEBRUARY 19, at 4 P. M.

COME

This will probably be the largest and the most interesting patriotic meeting held in New York since the World War. Come without fail and bring your friends.

If you can sell tickets, come and get them at the Hotel Iroquois, 89 West 44th Street, New York. Tickets also available from:

GEO. E. McCORMACK, 815 Elton Avenue, Bronx, N. Y.
THE TABLET, 100 Nassau Place, Brooklyn, N. Y.
(SEE CHRISTIAN FRONT), Manhattan
PETER WALLON, Catholic Action Group, Bronx, N. Y.

GENERAL MASS MEETING COMMITTEE

MERWIN K. HART, Chairman; EILDETH MEIERE, Treasurer; JOHN BOGHAN KELLY, Secretary; FRANCIS X. TALBOT & J. DE EDWARD LODGE CURRAN, PATRICK SCANLON, DR. IGNATIUS M. WILKINSON, REV. HUBERT GANNON, REV. THEOPHANE MACGUIRE, VERY REV. PAUL JAMES FRANCIS, MARCELINO GARCIA RUVIERA, GEO. A. TIMONE, AND OTHERS

Facsimile of advertisement announcing mass meeting in New York to aid Franco Spain, organized by Protestant-reactionary Merwin K. Hart, founder of "Union for Nationalist Spain." Among the names given here as sponsors are those of Marcelino Garcia Ruviera, active fifth columnist for Franco Spain in New York; two Jesuit priests: Francis X. Talbot, editor of "America" magazine, and Robert I. Gannon, President of Fordham University; two other priests, active agents of Father Coughlin's Christian Front: Edward Lodge Curran and Theophane MacGuire; also Patrick Scanlon of the Brooklyn Catholic "Tablet" which, together with the "Christian Front" and "Catholic Action," also sponsored the meeting.

THE "CHRISTIAN MOBILIZERS"

In the intricate crosswork of movements that form the groundwork of Clerical Fascism, there are some groups that serve a distinct purpose by appearing to be independent of Coughlin. The *Christian Mobilizers* are such an organization. Their leader is Irish-Catholic Joe McWilliams. He is the most notorious anti-Semite in the country. His set-up is like that of the *Christian Front*. Little wonder, for Carlson (pp. 76, 85) says "Joe was suckled by Father Coughlin's own elements in the East," and one of his lieutenants, Hartery, also referred to "our Savior, Father Coughlin." Only a priest fits the requirements of the coming American *Fuehrer* as pictured by the priest-ridden mind of McWilliams:

"A man who is a mystic. A man that the mob can look up to—but not touch. A man who has come from the people, but has reached so high that they dare not call him their own, but one appointed by God to speak for them! That's what this country needs. That's what we'll need to bring together our forces for a Nationalist America."

“Reverend Edward Brophy, another promoter of the *Christian Front*, not only spoke at a *Mobilizer* meeting, but also promoted Joe’s Nazi group in other ways.” (*Under Cover*, p. 82)

FUTURE DANGER

Clerical Fascism, driven underground during the war, is certain to rise again with a cry to ‘Save America for the Americans.’ Those who fail to realize this threat to our future should ponder well the following facts:

America First controlled by Coughlinites boasted of 15,000,000 members. In one meeting in the Hollywood Bowl in California it drew a crowd of 100,000 ‘patriots.’ Gerald L. K. Smith, Fascist, polled 100,000 votes in Michigan last year. The Hearst-Gannett and the McCormick-Patterson newspaper chains have over 15,000,000 readers. Mrs. Finley J. Sheppard, daughter of the late Jay Gould, gave millions to American Fascists. Robert O’Callaghan, Irish-Catholic friend of Joe McWilliams and Ku Kluxer Edward Smythe, is doing confidential government work in the Chicago office of the Alien Property Custodian, Leo Crowley.

If America waits too long to wake up to its danger, it may ironically fulfill the words of Jesuit-trained Goebbels, spokesman for Catholic Hitler:

“It will always remain the best joke made by the democratic system that it provided its deadly enemies with the means to destroy it.”



PIERRE VAN PAASSEN in his book, *Days of Our Years*, page 539, states:

“The Vatican is the uncompromising foe of liberalism, socialism, democracy, Americanism—in short, of modernism in general. It was therefore to be expected that, as soon as the reaction against all these isms should begin to concretize, the Pope was most likely to sympathize with that reaction. In our day that reaction was crystallized in Fascism, which is the synthesis of all the forces of reaction, and the Vatican has indeed chosen to take its position on that side of the barricade to triumph, as it thinks, with the pagan dictators on the ruins of Christian civilization.”



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How the Catholic Church Helped Hitler to Power

(See Important Note on This Article on Page 6.)

By J. J. MURPHY

FACTUAL PROOF of the part played by the Vatican in the establishment of the Hitler dictatorship abounds in the past issues of THE CONVERTED CATHOLIC MAGAZINE since its beginning in January 1940. Within the limits of nine pages Dr. Murphy has given below a synthesis of these documented facts. Moreover, he has correlated them with outstanding books on the subject, especially with 'Der Fuehrer,' a book just released from the press. Of its author, Konrad Heiden, Dorothy Thompson, an authority on Germany, says: "He probably knows more about Hitler and the rise of National Socialism than any objective historian alive."

POPE LEO XIII in his encyclical *Libertas Humana* declares: "It is entirely unlawful to demand, to defend or to grant unconditional freedom of thought, of speech, of writing, or of worship." His predecessor, Pius IX, condemned in the encyclical *Quanta Cura* the proposition that, "The Roman Pontiff can and ought to reconcile himself and agree with progress, liberalism and modern culture."

The essential opposition of the papacy to the individual liberties that resulted from the French Revolution has been uppermost in the minds of recent popes, as the above condemnations indicate. So too has been their failure to cope with them. It was natural then that they should seek to join forces with the reactionary monarchs and militarists of Europe. The most promising of these was Kaiser Wilhelm II, who, like Hitler in years to come, had drunk deeply of the fascist nationalism of Houston Stewart Chamberlain. The thought naturally occurred to Pope Leo XIII that, in conjunction with the Kaiser, he might be able to re-establish the Holy Roman Empire of the German nation in which the Roman Pontiff and the German emperor would share again dominion over all Europe. This is what Leo XIII had in mind when he

made the following proposal to Kaiser Wilhelm II, which is recorded by the Kaiser himself in his autobiography:

"It was of interest to me that the Pope said to me on this occasion that *Germany must become the sword of the Catholic Church*. I remarked that the old Roman Empire of the German nation no longer existed and that conditions had changed. But he stuck to his words."

The co-operation of the Vatican with Kaiser Wilhelm in World War I and the text of the secret German-Vatican treaty are revealed in the autobiography of Mathias Erzberger, leader of the Catholic Center Party in Germany and head of the German propaganda office at that time. The open intervention of Pope Benedict XV in favour of Germany is also abundantly confirmed in the second volume of the papers of Robert Lansing, secretary to President Woodrow Wilson. Even after the defeat of Germany, when the Allies occupied the Rhineland because of the non-payment of reparations, Pope Pius XI made an official protest to the Allies. This was done at the suggestion of Msgr. Pacelli, now Pope Pius XII, whose official Catholic biographer, Kees van Hoek, says of him that he "has always been known for his strong German leanings."

Pius XI Looks to Germany

Pope Pius XI, obsessed with fear of the ultra-liberal socialist movement springing up in Russia, felt even more keenly than his predecessors the need of alliance with the rich and reactionary militarists of Germany. He knew that they already had plans for the gradual overthrow of the new German republic. Moreover, he had

1. *The Kaiser's Memoirs*, by Wilhelm II, translated by Thomas B. Ybarra, p. 211.

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ideas of his own for a new form of reactionary government, known as the 'corporate state,' for which the German super-corporation called the *Farbenindustrie* showed marked enthusiasm.'

The Vatican's interest in the restoration of German militarism was not that of a passive on-looker. It was in a position to help both in the field of diplomacy and that of militant action. The leader of the German armistice delegation at Versailles was Mathias Erzberger, ardent Catholic and imperialist, mentioned above. There was Catholic General Franz von Epp who used Catholic Bavaria to hide much of the post-war munitions that Erzberger had promised to destroy. There was General von Epp's adjutant, Captain Ernst Roehm, a Catholic, who kept alive in Bavaria a chain of illegal armies, eventually amounting to 800,000 men, who were held ready for the revolution and restoration, that eventually came through Hitler.

But the greatest preparation that could be made for the revolutionary re-establishment of militarism was the discrediting of the infant German republic. The Catholic *Center Party* had at all times a large say in the doings of the republic, and on many occasions its fate was in the hands of a Catholic chancellor. The best known of these was Heinrich Bruening, who ruled Germany during its most critical years before the accession of Hitler. Bruening was a monarchist at heart. He was put into office by the reactionary army politician, General von Schleicher, known in Germany as 'The Great Intriguer.' Oswald Dutch in *The Errant Diplomat* (p. 109) remarks that "Schleicher had brought Bruening to power in order to prepare through him a dictatorship..." During Bruening's régime the *Osthilfe* scandal occurred, pouring millions of dollars into the pockets of the Junker militarists and landowners of East Prussia. On the other hand, his deflationary schemes helped crush the middle classes and prepare the way for dictatorship, as did his non-democratic rule by an endless series of

emergency decrees. His basic international policy fitted in well with the plans of the militarists. It was to 'yes' the Versailles Treaty and the ex-Allies to death by promising to carry out their decrees, but to beg off 'just this time' by pleading for 'one more concession' on the grounds of poverty and the danger of falling victim to the Communist bogeyman. H. W. Blood-Ryan in his book, *Franz von Papen* (p. 115), records that Bruening promised that as soon as he had finished out-witting the Allies and had buried the Treaty of Versailles, "he could arrange for Hitler to succeed him in a few years' time." Heiden in his book *Der Fuehrer** (p. 426) remarks of the



Pope Pius XII

Bruening government: "From now on, with planned inactivity, the Reich government looked on as Hitler strengthened his private army and sent it swarming into every town and village."

While the Catholic-dominated government of Republican Germany shifted into government-by-decree and refused to reach any basic agreement with the strong liberal forces of the *Social Democrats*, the same as it did in Austria, the day of the Hitler revolution and dictatorship drew closer. Pope Pius XI meanwhile had not remained idle. He had perfected his plans for the 'corporate state,' had them carried into action in Italy and Austria and issued his political blueprint, *Quadragesimo Anno*, advocating abolition of parties and of trade unionism. But more than that, he had formed and organized *Catholic Action*, a system of hierarchic political control that centralized everything in his hands and made it possible for him to reach decisions with dictators over the heads of national Catholic societies and their local clergy. It was this newly acquired power that he later used for the overnight abolition of the powerful *Center*

2. I Paid Hitler, by Frita Thyssen, page 124.

* Houghton Mifflin Co., 774 pages, \$2.00.

Party in Germany, once he decided that its work was done and that it was only an obstacle in the path of a dictatorship.

Catholic Origin of "National Socialism"

Catholic soil is the homeland of Fascism, as recent history shows to be the case in Italy, Austria, Portugal, Spain and Poland.* Of the states in Germany, Protestant and Catholic, it was only natural that Nazism should spring up in Bavaria, for, as Heiden remarks (p. 252), it is "an overwhelmingly Catholic state, governed by Catholic priests and Catholic organizations." There Nazism began and there it gathered the strength and support to become a national political force. The key

days the head of Hitler's spies and the founder of the infamous *Gestapo*, which he still commands. To-day he ranks next to Hitler in power.

Karl Haushofer, a Catholic professor of the University of Munich, is the originator of Geopolitics and creator of Hitler's plans for world conquest.

Joseph Goebbels, creator of Hitler's propaganda machine from the outset of the movement, lists himself in the German *Who's Who* as a Roman Catholic. Heiden (p. 285) says of him: "He had studied art and philosophy at six universities, had lived on a scholarship from the Catholic *Albertus Magnus Society* . . ."

Hermann Goering, a product of Bavarian stock with its Catholic social outlook, is not a Catholic. A former



Eucharistic Procession—the arrow points to von Papen.

men of its organization, from the very first day, were Catholics. Captain Ernst Roehm, founder of the *National Socialist German Workers' Party* that Hitler joined and took over, was a Roman Catholic. He organized and led the private army that bludgeoned a path for Hitler in later years.

The real brain-truster, manager, organizer and later parliamentary leader of Hitler's *National Socialist Party*, was Gregor Strasser, brother of a Roman Catholic priest.

Heinrich Himmler, a Catholic, listed as such in the latest available edition of 'Who's Who' (*Wer Ist's*), a fellow townsman of the Strassers, has been from early

dope fiend and hanger-on of Hitler, he became a powerful figure in Nazism only after Hitler attained power and made him Premier of Prussia.

The man without whom Hitler could not have formed an organization, much less attained political triumph, is Catholic Adolf Mueller, who was supported by the Catholic church while he printed, often at a loss, all of Hitler's propaganda, including *Mein Kampf* and the Nazi daily, *Voelkischer Beobachter*. Heiden (p. 500) says of him:

"He calmly replied to Hitler that the 'Voelkischer Beobachter' was ruining him, but luckily he was doing a good business in Catholic church notices. This printing order he owed to Cardinal Faulhaber, who more or less dominated Bavarian politics. Adolf Mueller, who often held Hitler's financial fate in his hands, was no National Socialist, but a member of the Catholic 'Bavarian People's Party' which ruled Bavaria."

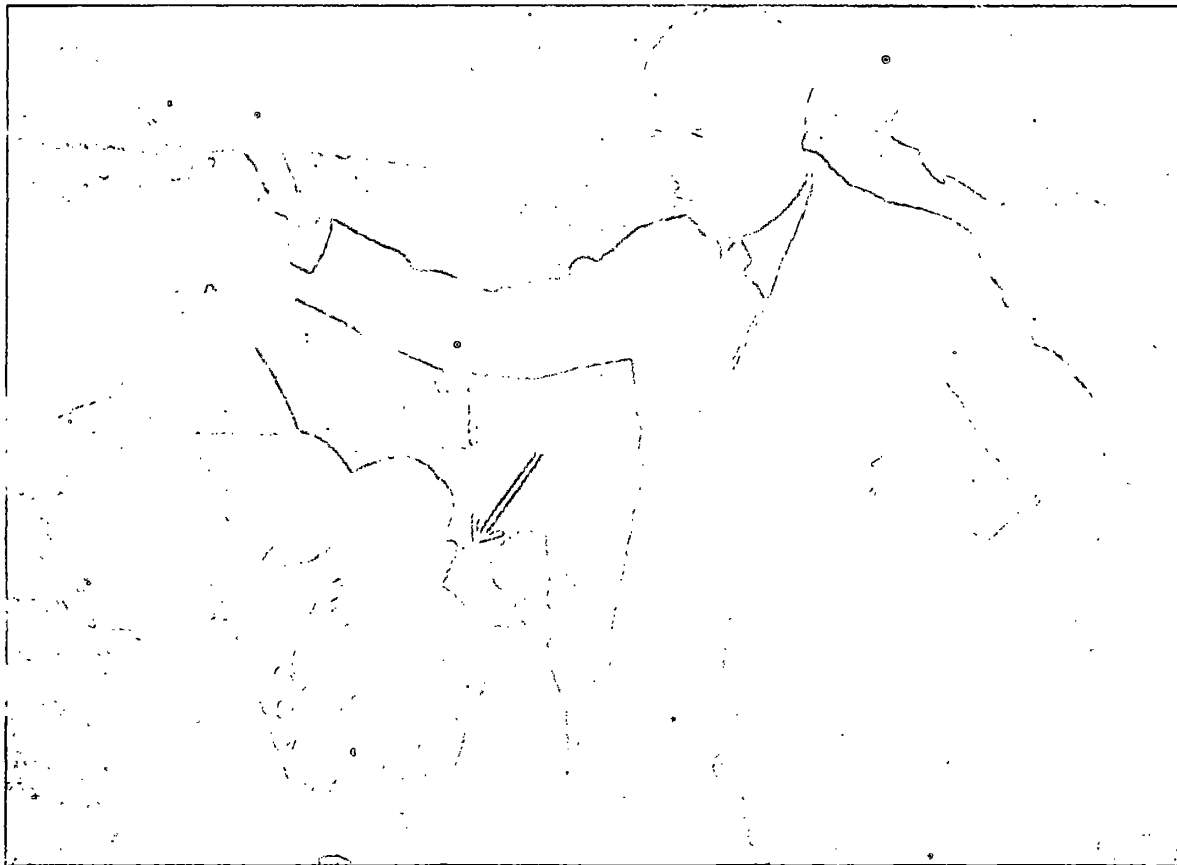
3. Concerning Poland Heiden (p. 896) says: "On the same day on which Poland made peace with National Socialist Germany, March 7, 1938, she ceased formally to be a democracy . . . A new constitution which abrogated equal and universal suffrage was . . . adopted within a few minutes." On page 709 he tells how Cardinal Hlond, virtual co-dictator of Poland, praised the German-Polish pact, "and said, exactly as Hitler had before him . . ."

For contacts with the German Military, Nazism had from the beginning Catholic General Franz von Epp, and later on Lt. General Kurt von Schleicher, who made Bruening chancellor of Germany. For contacts with rich industrialists in later years there was Catholic multi-millionaire Fritz Thyssen, fervent advocate of the 'corporate state,' who admits in his above-mentioned book that he gave Hitler 1,000,000 German marks. Thyssen later accepted from Goering appointment as a Prussian State Senator, as did Bishop Berning of Osnabrueck.

But of all the men in Germany, the one who did the most for Nazism financially and politically is Franz von Papen, a German military officer and a Vatican official with the title of Papal Chamberlain, which he received some years after he was expelled from the United States,

the religion itself influenced him. He states in *Mein Kampf* (p. 7) that his ideal was the dictatorial power of an abbot over his monks. His belief in miracles, in a divine vocation (such as his fellow Austrian, dictator Dollfuss, also confessed to), his monastic resignation to life without wife or family—all these and more can be attributed to the early influence on him of Catholicism in general and of Lambach monastery in particular where he attended school for a while. In *Mein Kampf* he expresses ardent admiration for the organization, power, intolerance and indestructibility of the Catholic church.*

Political Catholicism also deeply influenced Hitler. In Vienna as a young man he admired and imitated the powerful Clerical leader, Dr. Karl Lueger, a violent anti-Semite, whom he mentions in *Mein Kampf*. From him



Hitler and von Papen in aeroplane.

during the First World War, as a spy and saboteur. Von Papen, a Catholic nobleman, was publisher of *Germania*, largest Catholic daily in Germany and organ of the Center Party. It is rightly said of von Papen in *Current Biography* (1941) on page 652 that "for years he has been the Pope's German voice."

Hitler's Catholicism

Hitler himself is the product of a Catholic country. Roman Catholic Austria with its feudal class consciousness, its strident anti-Semitism, its pan-German nationalism, its antic-clericalism not only bred Hitler but impressed its racial and religious conflicts deep into his soul. Not only these social products of Catholicism but

he learned not only the mass appeal of anti-Semitism but also the value of support from the powerful and well-entrenched church of Rome. Heiden (p. 63) says of Hitler's admiration for Lueger: "Young Hitler admired him greatly, handed out leaflets for his *Christian Social Party*, stood on street corners and made speeches."

Misinformed people are inclined to doubt Hitler's Catholicism because he is at times anti-clerical. They fail to realize that anti-clericalism is a distinctly Catholic frame of mind in Europe, but one that is found only in Catholic countries. This is what Catholic William Teeling means, when, for instance in *The Pope in Politics*,

* *Mein Kampf*, definite and unexpurgated English edition published by Reynal and Hitchcock, pages 147, 149, 476, 487, 582.

he says (p. 201): "Other parts of Germany, like Bavaria, were so Catholic that anti-clericalism was rampant."

Hitler and General Ludendorff agreed on questions of nationalism and dictatorship, but quarreled and separated over Hitler's tie-up with Roman Catholicism. Heiden (p. 632) records that in the eyes of Ludendorff "one of the most dangerous agents of the Roman priesthood was Hitler himself. For it could not be denied that Hitler still belonged to the Catholic church . . . Hitler, who in 1918 certainly went to confession and communion, is even said later to have received the sacrament from the hands of this National Socialist abbot [Right Reverend Alban Schachleitner] . . . at all events, on July 1, 1933, he let it be officially proclaimed: '*Reich Chancellor Hitler still belongs to the Catholic Church and has no intention of leaving it.*'"

Hitler prominently lists himself each year on the opening page of the German *Who's Who* as a Roman Catholic. It should be noted that the Vatican not only has not excommunicated or censured him, but has never denied his Catholicity or uttered a word against him personally. On the contrary several of his most trusted co-workers have been given high papal honours since he established his dictatorship: Franz von Papen and Mihail Antonescu, puppet premier of Rumania, were given the highest papal honour, *The Grand Cross of the Order of Pope Pius*; Father Tiso, puppet President of Slovakia, was made a Right Reverend, Monsignor and Domestic Prelate of the Papal Household; the two Nazi officials who assisted von Papen at the signing of the Hitler-Vatican Concordat were made papal knights.

Hitler numbered priests and prelates among his personal friends. One of these, Father Bernard Stempf, member of a religious order, "*rewrote and edited Hitler's 'Mein Kampf,'*" according to Catholic Otto Strasser, former Nazi, in his book, *Hitler and I*. According to Heiden (p. 385), this same priest, "an anti-Semitic journalist and a political conspirer," saved Hitler's career by buying back for him a letter that disclosed a pathological sex scandal with his niece, Geli Raubal, with whom he had become involved.

When his friend, Abbot Schachleitner, died, he was given a State funeral by special decree of Hitler.

Von Papen Establishes Hitler Dictatorship

In late 1932 Hitler was at his wits' end. His *National Socialist Party* was losing popularity and votes, and was on the verge of collapse. Professor F. L. Schuman of Chicago University in his book, *The Nazi Dictatorship* (p. 188), describes Hitler's situation as follows:

"His situation seemed desperate: huge debts unpaid, no money available, Strasser in revolt, disaffection in the ranks . . . Then—von Papen to the rescue. On January 4, 1933, Hitler and von Papen, on the latter's invitation, held a 'love-feast' in Cologne in the home of Baron von Schroeder, friend of Fritz Thyssen."

On this occasion von Papen secured 8,000,000 marks (approximately \$2,000,000) for Hitler and promised him as much more money as would be needed to put him in power.

Von Papen, friend and confidant of President von Hindenburg, used his influence to remove every obstacle from Hitler's path. The ban against Hitler's private army was lifted, and the legislature was dissolved to make room for a new election campaign where Hitler

could lavish his newly acquired funds. The election returns of March 5, 1933, gave Hitler an increase of 4,000,000 votes and elected 340 members of his party to the legislature, a clear majority. According to Blood-Ryan (p. 203) and other authorities, this rapid increase in Hitler's voting strength can be accounted for only by the switch of Catholic votes.

Von Papen's next move was to persuade President von Hindenburg to make Hitler the Chancellor. Hindenburg was unwilling, but von Papen succeeded in convincing him by spreading false rumours about a plot against him on the part of the present Chancellor, General Kurt von Schleicher. To allay Hindenburg's misgivings in regard to Hitler and to clinch the agreement, von Papen agreed to serve as Vice-Chancellor under Hitler.

After Hitler became Chancellor of the German government, "in every part of the Reich, von Papen was to be heard exhorting the faithful to blind obedience to Adolf Hitler," Blood-Ryan remarks (p. 191).

But even after Hitler became Chancellor and was in a position to impose a dictatorship by force, he could not have done so *legally*, had the Catholic members of the *Center Party* voted against him or remained absent from the legislature. Heiden (pp. 576-8) describes how the *Center Party* voted in favour of the law that established a legal Nazi dictatorship by an overwhelming majority.

The Tie-up of Hitler and the Vatican

The Vatican foreign policy has had in recent centuries two major aims: destruction of the Treaty of Westphalia of 1648, condemned by Pope Innocent X because it established religious and political liberty in Europe on the basis of international law; second, re-establishment of the Holy Roman Empire. Hitler agreed with these objectives as the goal of Nazism. The *Fremdenblatt* of Hamburg, under control of Goebbels, on May 15, 1940, at the height of Nazi triumph, declared:

"It is not the revision of the Versailles Treaty which is the thought written on the banner of the German troops, but the extinguishing of the last remnants of the Treaty of Westphalia of 1648."

Reporting a speech of Jesuit Father Edmund A. Walsh of Georgetown University, the *N. Y. Times* of February 17, 1940, said:

"Dr. Walsh said he had heard Adolf Hitler say that the Holy Roman Empire, which was a Germanic Empire, must be re-established."

In view of these common aims of Hitler and the Vatican and a mutual determination to use the 'Red Menace' as a smoke-screen, a Concordat between them, once Hitler attained power, was a mere matter of course. As soon as Hitler became dictator, preliminary arrangements for it were undertaken at once. It was signed by representatives of both parties in the Vatican on July 8, 1933. Heiden (pp. 634, 652) draws attention to two points of particular importance regarding the Concordat: First, Msgr. Kaas, head of the *Center Party*, now resident in the Vatican as adviser on German politics, strongly urged the Concordat with Hitler, which he helped draft; second, this was the first important foreign treaty of the Hitler government and its successful completion encouraged appeasement in Europe, as instanced in an editorial of

5. *Munich Playground*, by Ernest R. Pope, p. 79.

6. *Road to Disaster*, by Ernst Klein, page 271, describes this unscrupulous betrayal of von Schleicher and Hindenburg.

Britain's semi-official London *Times* on the day the Concordat was signed.

The Concordat, among other things, abolished the *Center Party*, gave Hitler the right to accept or reject all candidates for German bishoprics, and obligated all bishops to take an oath of loyalty to the German Reich and its (Hitler) government.

Of the Concordat Blood-Ryan (p. 221) says:

"Thus a weapon had been forged against the Lutheran Church in Prussia, and the Catholic Church had won a great victory over Protestantism in German-speaking lands. . . ."

Tibor Koeves, in his biography of Franz von Papen, *Satan in Top Hat*, (p. 215) says:

"The Concordat was a great victory for Hitler. It gave him the first moral support he received from the outer world, and this from the most exalted source. . . . Upon von Papen was conferred the highest papal decoration and . . . the man who caused the downfall of Bruening was now feted as Defender of the Faith."

The Vatican saw in Nazi-Fascism its big opportunity to regain the domination lost through the Reformation. It was determined that nothing must prevent the tie-up with Hitler's military dictatorship. It is not as if the Vatican did not know what it was doing. *Pope Pius XII*, as *Cardinal Pacelli* and *papal Secretary of State*, signed the Concordat shortly after completing a 12-year stay in Germany, where he learned at first hand everything to be known about Hitler, von Papen, Nazism and German politics in general. Viscount d'Abernon, former British ambassador to Germany, writes in his *Memoirs* that Pacelli was "the best informed man in the Reich." Six weeks after the new anti-Catholic Sterilization bill was published in Germany, the Concordat with Hitler was ratified, as Catholic William Teeling is forced to admit in *Crisis for Christianity* (p. 130). This shows that no mere matter of church dogma or moral principles was to be allowed to stand in the way of the political success of the church.

H. W. Blood-Ryan (p. 223) informs us that in the Vatican Concordat with Hitler there is "a secret clause, the contents of which it apparently suits neither party to deny or divulge." Teeling, a confidant of both Cardinal Pacelli and von Papen, also confesses in the book just mentioned above (p. 128) to the existence of this secret clause.

Catholicism did not at any time criticize Nazism because of its intolerance or other Fascist principles. An oversight on the part of Hitler incurred a moderate condemnation before Hitler attained power; it was the publication by the Nazi press of Alfred Rosenberg's anti-Christian book, *The Myth of the Twentieth Century*. Hitler, lazy and erratic, had not bothered to read Rosenberg's manuscript before granting him permission to publish it, assuming that it was not anti-Catholic. Heiden (p. 365) correctly states that the church condemnation "might have been avoided if in the course of a year Hitler had taken a look into Rosenberg's manuscript." After Hitler was in power, a joint session of bishops at Fulda on March 23, 1933, withdrew all criticism and reproof of Nazism. In regard to this about-face of the Catholic church, Heiden (p. 633) makes this remark:

"The prohibitions and warnings had been issued while National Socialists were merely marching through the

streets and issuing threats; they were withdrawn when thousands were murdered or beaten to a pulp in concentration camps."

Pope Pius XI's passing declaration against the abuses of Nazism, *Mit Brennender Sorge*, was "a protest and no more," as Catholic William Teeling regretfully admits. In the game of power politics such wordy declamations are often made 'for the sake of the record,' especially among the Italian rulers of the Vatican who are known for their love of bombast. It is obvious that if Hitler were really persecuting the church, the Vatican would have had nothing to lose by denouncing its Concordat; it could even have declared an interdict against Germany, as it did against the liberal government of Mexico in 1926. As after-events proved, the outburst of temperamental Pius XI against Nazism meant no more than his similar denunciation against Mussolini's Fascism a few years before. Much as the papacy likes strong dictatorial governments similar to its own, it is very jealous for fear that in such régimes the state may become more powerful than the church.

What mild and occasional criticisms were expressed by this or that German bishop in later years against the excesses of Nazi bureaucrats were not against Hitler, nor were the pro-monarchist prelates who pronounced them, like Count-Bishop von Galen, fighting for democracy, which they detest. They were merely appealing to Hitler over the heads of officious subordinates who trespassed on the special privileges which he had granted to the Catholic church. The Catholic attitude could not be better expressed than it was by Cardinal Faulhaber himself, when he said:

"We are fighting for our rights within the Nazi régime and not against it."

7. Quoted by Father Coughlin in *Social Justice* of April 3, 1939.

A GREAT ARTICLE FROM THE CONVERTED CATHOLIC

THE GOSPEL WITNESS, in season and out of season, has urged its readers to subscribe to *The Converted Catholic Magazine*, edited by former Roman Catholic priests. It is published in New York, and may be ordered from: Christ Mission, 229 West 28th St., New York 19, N.Y. The Editor-in-Chief is Dr. L. H. Lehmann; Associate-Editor is Dr. J. J. Murphy; and Contributing Editors: Rev. A. Caliendo, M.A., Rev. Francis Guglielmi, D.D., Rev. A. Malinverni, D.D., and Rev. P. J. Whelan. Its subscription price in Canada is \$1.25 plus exchange; but we suggest to all our readers that they subscribe to it, and send \$2.00. Anything over the cost may well go to the fund of *The Converted Catholic Magazine*.

We say this because we never read a copy of *The Converted Catholic Magazine* without wanting to reproduce every word of it, from the first word to the last. And now in this issue, there is a great article entitled, "How the Catholic Church Helped Hitler to Power." In confirmation of that thesis we have repeatedly quoted *The Converted Catholic*, as well as a number of the authors cited by Dr. Murphy. But here, without having obtained Dr. Murphy's permission, but assuming that he and Dr. Lehmann would readily grant our use of the article as an

(Continued on page 13)

THE HISTORY OF FATHER TISO

By J. J. MURPHY

On December 12, 1941, Josef Tiso, Roman Catholic priest and monsignor, as President of Hitler's puppet-state of Slovakia, declared war on the United States. The following article gives a factual description of Tiso and his Vatican-supported Nazi regime.—Editors.

IF A ROMAN CATHOLIC PRIEST became ruler of the United States, what would happen to our country? The Roman Catholic church promptly answers, "Nothing to be afraid of. First of all, the question is fantastic and ridiculous, for the church would never allow one of its clergymen to rule a country. Besides, even if she did, the priest would solemnly fulfill his oath to uphold the constitution and government, the same as any other good citizen."

This Catholic plea of self-defense sounds logical and reasonable. Unfortunately, however, this glamorous theory trips over actual facts. To answer the question above we do not have to rely on speculation. Current history provides us with cold facts. *Twice since the first World War, Roman Catholic prelates have slipped from behind the curtain and openly ruled two countries right in the strategic center of Europe.* The first of these Vatican prelates was Monsignor Ignaz Seipel. How he wheedled himself into power over republican Austria only to destroy its democracy and establish Fascism is shown in my pamphlet, *Clerical Fascism in Austria*.¹ A thumbnail description of Msgr. Seipel's insidious work of destruction, with full emphasis on his jesuitical deceit, is given on page 492 of *Betrayal in Central Europe*, a book by the distinguished journalist G. E. R. Gedy

who lived in Vienna during those fateful years:

"How softly trod Msgr. Seipel when I first went to Austria in 1925—how persuasive his slogans. 'True' democracy was what he wanted, 'freedom of the streets,' disarmament of 'party armies.' And what he achieved was the 'Bloody 15th of July' in 1927, the Dollfuss and Schuschnigg dictatorships, the destruction of the opposition press and Parliament, the bombardments of February 1934. Had he mentioned these in 1925 as his aims, he would have been overthrown in 24 hours."

The second Roman Catholic prelate to seize supreme power in a democratic country in recent years was Father Josef Tiso, a Roman Catholic priest who was later made a Right Reverend Monsignor and given honorary membership in the Papal household, after he accomplished his assigned task of destroying the Czechoslovakian republic. He ruled Slovakia as Hitler's puppet, while the Vatican beamed its approval.

Who is Msgr. Tiso? How did the Vatican maneuver him into power? What type of character does the Vatican choose for playing a leading role in its drama of power politics? How well did he merit Hitler's intimate approval? What did the Vatican paper, *Osservatore Romano*, say of him? It is the purpose of this article to answer these questions from facts of recent history. It is regrettable that far more damning evidence was burned by the

¹ Listed for sale on the inside of the back cover of this magazine.

Nazis or lies hidden in the vaults of the Vatican. Even the press of this country has done its best to hide from the public Msgr. Tiso's high standing in Vatican circles. It has left everyone under the impression that he is not even a priest by generally referring to him merely as "Dr. Tiso."

TRAITOR TO ENSLAVED SLOVAKIA

Slovakia, the native land of Josef Tiso, is larger than Belgium. Previous to its liberation by the Allies in the last World War and its incorporation into the Czechoslovakian republic, Slovakia was for centuries an impoverished, illiterate Catholic land dominated and exploited by the kings of Catholic Hungary with the complete approval of the Vatican. As in other priest-ridden countries, such as Portugal and Spain, a deliberate plan was carried out to keep the masses groveling in ignorance.

"During the Hungarian regime there was no Slovak library, no Slovak university, nor even a Slovak secondary school in Slovakia." (2)

Slovakia with its illiterate masses was an ideal spot for Vatican power politics. As in Ireland, the Vatican allowed the lower clergy to sponsor movements for national liberation, but kept them from ever attaining success by double-crossing them through its own diplomats and the native hierarchy who worked hand-in-glove with the ruling monarch. This served two purposes: It convinced the illiterate masses that the Catholic church was the champion of its liberation, and turned their fervent nationalism into chains that bound them still closer to the church. At the same time, these movements for national liberation, completely under church

control, were used as a club over the heads of the Hungarian kings and the Austrian emperors to hold them in line and to put more and more State powers into the hands of church authorities. The latest of these Catholic Slovak movements for liberation from Hungary was known after its priest-founder as the Hlinka movement. It was reactionary and anti-Semitic. Fundamentally it was not anti-Hungarian at all. It was an agitation group, led on by will-o'-the-wisps, that could be turned to whatever political purpose suited the Vatican at a given moment. Before World War I it was anti-Hungarian, for reasons mentioned above. After



MSGR. IGNAZ SEIPEL

"The Merciless Cardinal,"—noted for his talent for intrigue and single-handed devotion to advancing the political interests of the Church.

² Page 74 of *Czechoslovakia, The Unknown Country*, edited by Nicholas G. Balint, published by Inter-Allied Publications, New York, for distribution by the Czechoslovak Government Information Service.

Slovakia was liberated and became part of the Czechoslovakian republic, Father Hlinka continued to agitate and turned his highly organized minority against the Prague government, relying for outside support on the Hungarian dictatorship, traditional enemy of Slovak nationalism. G. E. Gedye in his book mentioned above (p. 409) says:

"True, only 30% of the population stood behind the fanatic village priest, Father Hlinka, in his independence program, but . . . Father Hlinka's voice sounded twice as loud through the ever-ready Hungarian megaphone."

Father Hlinka's agitation against Prague was part of well-planned Vatican strategy. Rome hated the democratic government of Czechoslovakia because it was a liberal government founded by two distinguished Freemasons and patriots, Thomas Masaryk and Eduard Benes. It hated it even more because it had launched an intensive educational campaign that established in Slovakia 3,106 libraries with 20 million books and 3,377 schools ranging from grammar schools to colleges. Moreover, a weak, independent Slovakia, lopped off from Czechoslovakia, could be more easily maneuvered in the Vatican plans to re-establish the Germanic, Holy Roman Empire.³

Father Tiso, who succeeded Father Hlinka, in the leadership of the Hlinka movement and achieved his goal by union with Pan-Germania, was the ideal type of Clerical to lead a treacherous movement. He was a born traitor to everyone but his church. In the book, *Hungary's Alibi*, he is called "the primitive quisling." Johannes Steel calls him "a turncoat with a rich background of professional experience." *Current Biography*, says: "When Vidkun Quisling was still an obscure turncoat, Monsignor Josef Tiso was already

a full-fledged, high-ranking traitor."³

Josef Tiso's loyalty to the Catholic church and his treachery toward all other interests were obviously noticed by his ecclesiastical superiors during the many years of his training for the priesthood. This was all to the good, as far as the church was concerned. Treachery is the blood-brother of opportunism and compromise. And political opportunism is the trump card of Vatican diplomacy, as a distinguished journalist implied when he said: "The Vatican has always been prepared to make every necessary political compromise, so long as such compromises would assure certain advantages for the Catholic Church."⁴

In fact, it was Tiso's betrayal of his own people and his servility to the Hungarian conquerors that first attracted him to the Hungarian bishop who sponsored his education for the priesthood. As *Current Biography*, 1943, remarks (p. 764) about Tiso:

"An overambitious youth, he learned early in his life that bootlicking was a key to success. In Slovakia this meant servility to the Magyars (Hungarians) and the opportunistic young Tiso posed as a fawning, rabid pro-Hungarian."

It should not be overlooked that Tiso's servility to the Hungarian tyrants of his country was wholly in accord with the teaching of the church to whose welfare he had devoted his treachery. The Catholic catechism that was taught in his time in Austria-Hungary had the political purpose of keeping subject peoples, like the Slovaks, under the heel of the emperor. It read in part as follows:

³ *Hungary's Alibi* by W. S. Faber, p. 3; *Men Behind the War*, by Johannes Steel, p. 400; *Current Biography*, 1943 volume, p. 763.

⁴ *The Coming Struggle for Peace*, by Andre Visson, New York, 1944, page 175.

"Q. How should subjects behave toward their sovereigns?

A.—Subjects should behave toward their sovereigns exactly as slaves toward their masters."⁵

In recruiting candidates for its political ministry and diplomatic corps the Roman Catholic church is interested in their Machiavellian qualifications and not their morality. This is openly implied in the following quotation from the above-mentioned edition of *Current Biography* (p. 764) where, after telling that Tiso was ordained to the priesthood in 1909 and made secretary to the Bishop of Nitra, it adds:

"At the latter's request, he was appointed religious instructor at a girls' secondary school in Nitra. Accusations of misconduct by the parents of the girls. . . in no way impeded Tiso's steady promotion, nor did this earn the disapprobation of his bishop, who appointed him chaplain to the prosperous village of Banovce. Here as in Nitra, he continued his anti-Slovak activities. He . . . became a columnist for the rabble-rousing Hungarian weekly, *Nyitrai Szemle*, a counterpart of the American (Father Coughlin's) *Social Justice*, which specialized in Slovak-baiting."

During World War I Father Tiso, under guise of a chaplain in the Austrian-Hungarian armies, ferreted out pro-democratic Slovak soldiers who were unenthusiastic about fighting for their oppressors. "Even after the overthrow of Austria-Hungary Tiso continued to serve his Hungarian masters. . . . It was only after the united Czech and Slovak national armies chased the Hungarians out of Slovakia that Tiso suddenly discovered that he had been a Slovak nationalist right along. In no time at all [with church backing] he was on top of the band wagon. . . . With the birth of the Czechoslovak Repub-

lic, the opportunistic Tiso joined the *Slovak People's Party*, a conservative, Catholic political organization whose program was reactionary. The *People's Party* vigorously expounded Slovak grievances; its leader was Msgr. Andreas Hlinka."⁶

FALSE-FRONT STRATEGY

To help Father Tiso establish himself politically as a Slovak nationalist, after having been an Hungarian lackey all his life, the Catholic church not only gave him additional honors, but supplied him powers that gave him a whip-hand over fellow clergymen, who might otherwise have been tempted to oppose him. He was named Dean of the clergy for his district and Chief Inspector of the Clergy. The mumbo-jumbo of church approval won him instant approval from his illiterate fellow Slovaks, whom he had consistently double-crossed. From then on he was a political success. As *Current Biography* remarks, he won a seat to the National Parliament in Prague that same year, even though he had failed in every previous election. The same book (p. 764) goes on to say:

"In Parliament Tiso assured the Czech deputies that he was a staunch believer in unity, while to his constituents at home he delivered speeches berating the Czechs. The artifice worked, and in 1926, when a coalition government was formed, Tiso received the portfolio of Minister of Health. His closest political friend in those years was one Bela Tuka, who was convicted in 1929 as an Hungarian spy. Although Tiso was generally believed to have been implicated in the scandal, he managed to keep his tracks covered."

This crafty deal was the old jesuitical trick of playing both ends against the middle. Father Tiso played the Slo-

⁵ Quoted from *Contemporary Italy*, by Count Carlo Sforza, a Roman Catholic, page 64; New York, 1944.

⁶ *Current Biography*, 1943, page 764.

vaks against the Czechs, all Czechoslovakia against Hungary, and eventually twisted them all into the hands of a militarist Germany, that Pope Leo XIII had insisted must become the temporal arm of the Catholic church.⁷

The Pan-German reactionaries, who brought Hitler to power, believed that Czechoslovakia had no right to independent existence, and from the beginning plotted its destruction. Their hatred was equalled only by that of the Vatican. Andre Visson in *The Coming Struggle for Peace* (p. 172) says:

"In the first years after World War I, the two main obstacles to the realization of the Vatican's plans in Central Europe were Czechoslovakia and Yugoslavia . . . It did not have any sympathy for either of these states."

With Father Tiso in power and the military strength of the Catholic *Hlinka Guard* constantly increasing, plans for the destruction of Czechoslovakia rapidly matured, especially after the concordat between Hitler and the Vatican was signed in 1933. The first step toward this goal was the securing of self-government for Slovakia by Father Tiso, who acted on orders from Hitler, according to the *New York Times* of Oct. 26, 1939. It followed by six months the death of Msgr. Hlinka and the full assumption of power by Father Tiso. The events of 1938-39 in Czechoslovakia are telescoped into a few words by *Current Biography* (p. 764):

"The Munich betrayal opened new vistas to the ambitious Tiso. He forced Prague to grant permission for the formation of an independent Slovak Government in Bratislava [the capital] within the jurisdiction of the Federal Republic. In October, 1938, Tiso assumed the Premiership of the new government and, tongue in cheek, took the oath of allegiance to the Czecho-

slovak Republic. Entrenched in his new post, Tiso became openly Hitler's tool. In March, 1939, the two contrived a plot whereby Czechoslovakia was to be strangled in a pincer movement of the Nazis and Tiso's stalwarts [the Catholic Hlinka Guards]."

Meanwhile Catholic Emil Hacha, a former State officer in the Austrian-Hungarian Empire, an undisguised reactionary, in 1938 succeeded Dr. Eduard Benes, a liberal and a Protestant, as president of Czechoslovakia. The fate of the country was now sealed. The following spring Tiso attempted a *putsch* to sever even the nominal connections of Slovakia with Czechoslovakia. He failed, fled to a Jesuit monastery where he was provided with a secret airplane that flew him to Hitler in Berlin. *Time* magazine of March 20, 1939, said: "Adolf Hitler immediately received him for a 40-minute conference." Before he returned to Slovakia Father Tiso phoned the following Pan-German message to his all-Catholic Parliament: "The return of Czechoslovakia to the German Reich would signify the restoration of ancient historical conditions."

Commenting on events at this point of recent history, Professor Frederick L. Schuman of Williams College has this to say:

"Hitler's abrupt liquidation of Czechoslovakia followed. The technique was a masterly combination of 'Trojan Horse' and 'Fifth Column' operations. . . The Slovak autonomists were led by the Premier, Father Tiso. His regime at Bratislava was already anti-Semitic and totalitarian. . . A private militia, the *Hlinka Guards*, was organized and equipped with German aid. . . On March 6 Hacha dismissed the Ruthenian cabinet and asked Father Volosin to form a new government." (8)

⁸ *Night Over Europe* by Frederick L. Schuman, Woodrow Wilson professor of Government at Williams College. New York, 1941.

⁷ *The Kaiser's Memoirs*, autobiography of Kaiser Wilhelm II, p. 211. Translation by Thomas R. Ybarra.

HITLER'S STOOGES

Where you find Catholicism you find persecution of the Jews. It is not surprising then to find that priest-led Slovakia even outdid other Catholic countries like Austria, Poland and Hungary in its persecution of the Jews, for it was more directly dominated by the Vatican. The anti-Semitism of Msgr. Hlinka's *Slovak People's Party*, which had been held back from open murder of the Jews by the Czechoslovak constitution, rivaled Hitler in sadism as soon as it seized control of Slovakia. Speaking of the Nazification that followed the foundation of Father Tiso's puppet republic, *Czechoslovakia, The Unknown Country* (p. 92), a semi-official government publication, says:

"The Nuremberg laws were immediately introduced and strictly enforced. All Jewish property was seized . . . A German bill handed to Slovakia alone amounted to more than \$20,000,000 for 'ridding the country of Jews.' This included expenses for deporting 65,000 Jews and settling them in Eastern Poland where they were massacred or put in the gas chambers . . ."

Current Biography (1943) on page 765 states:

"Of 90,000 Slovakian Jews, according to figures released by the United States Department of State, some 70,000 had been deported to East European prison and labor camps, and the remainder were expected to follow."

There is no doubt that practically all the remaining Jews did follow the 70,000 to Poland and to death, except



MSGR. TISO AND HITLER AT THE REICH'S CHANCELLERY IN BERLIN

In its obituary write-up of Hitler on May 2, 1945, the N. Y. 'Times' stated that it was at this meeting, on March 12, 1939, that Czechoslovakia was sold out to Hitler.

five to ten thousand who abjectly became "converts" to Roman Catholicism. Father Tiso was singled out by Hitler himself as the first ruler in Europe who made his country "Judenrein," or Jew-free.

A *United Press* dispatch from London on June 25, 1942, stated that Tiso boasted that he had purged his country of Jews. It added its own comment that Tiso had "out-Hitlered Hitler" in his brutality. It also told that many of the Jewish minority who had escaped exile fled to Catholic Hungary where "a big-scale racket" of selling baptismal certificates ensued. Explicit mention was made that Catholic priests were directly involved.

How Father Tiso worked essentially in and through the Catholic church is reflected in the fact that he chose Catholic churches as the sounding-board of his anti-Semitism, and Catholic teaching as his guiding light. If what he taught was not sound Catholic doctrine, he would have been suspended by his bishop and excommunicated by the Vatican. As early as September 27, 1940, Father Tiso declared in the Catholic church at Zilina that "Catholicism and National Socialism have much in common." The *Jewish Telegraphic Agency* of August 18, 1942, related how Father Tiso, speaking before a Catholic church audience in Holitch declared that in deporting the Jews "Slovakia is acting in accordance with the Lord God's command." He added: "Slovakia wanted at last to be rid of its eternal enemies and in doing so acted in a primitive Christian way."

Along with anti-Semitism Father Tiso introduced all the other Nazi outrages. They are well summarized in the following excerpt from an article in *Collier's* of January 8, 1944, that treat-

ed of Slovakia:

"The youth of Slovakia seized and marched off to cold and hunger and death. . . the creation of an Iron Guard to shoot down strikers and saboteurs; the Germanization of the school system; the expropriation of property, the confiscation of grain and foodstuffs, and the dispatch of Slovak youth to the Russian front."

Hitler considered Father Tiso one of his right-hand men who anticipated his every wish. He showed his appreciation and gratitude by showering Tiso with Nazi honors and decorations. *Current Biography* (p. 765) states: "For his betrayal of the Czechs and the Slovaks, Tiso received the Iron Cross from Hitler on October 25, 1939." The *New York Times* of March 15, 1943, reported:

"Reichsfuehrer Hitler has conferred the Gold Grand Cross of the Order of the German Eagle, the highest of the five grades of the decoration for foreigners on Josef Tiso, President of Slovakia. . ."

This series of honors conferred on Tiso throughout the regime of Hitler, as well as innumerable conferences between them, demolish any Catholic argument that Tiso was misled by Hitler or merely gave him a minimum of co-operation. No other puppet leader received such honors. Even after Russian reverses, Hitler and Tiso conferred in April, 1943, at Hitler's headquarters on the eastern front. Right up to the last Tiso, unlike Horthy and other puppet leaders, remained faithful to Hitler and conferred repeatedly with him in Berlin. Since Tiso had always been treacherous to everyone but the Catholic church, it would be difficult to explain his devotion to Hitler except that he saw in him a great defender of Catholicism against the forces of Protestantism and world democracy which the Vatican had denounced for centuries.

Nor in considering Father Tiso should it be overlooked that the honors conferred on Tiso were indirectly honors conferred on the Vatican whom Tiso as a priest necessarily represented. The Vatican rightly understood this and indirectly reciprocated the honors to Hitler by conferring the Order of Pope Pius XII on Mihail Antonescu, Hitler's puppet ruler in Rumania, who was not even a Roman Catholic. The *New York Times* of July 15, 1943, which reported this fact, emphasized that this Papal honor was "the highest decoration that the Vatican can confer." It paralleled Hitler's highest honor conferred on Tiso four months previously.

COLLABORATION OF PIUS XII

Everyone knows that, if the Vatican disapproved of Father Tiso's intimate and whole-hearted cooperation with Nazism, it could have silenced and excommunicated him with all the force of its iron-clad discipline. That the Vatican's approval of Tiso's policy was not merely negative is evidenced by the fact that it was the one who raised him to his position of puppet ruler of Slovakia. Not a word was ever spoken by the Pope against the Nazi terrors practised by this Catholic priest. In fact Slovakia's immunity to criticism was only part of the silent approval given to all Nazi outrages as the *New York Times* of January 3, 1940, implied when



Reichsfuehrer Hitler greets the Rt. Rev. Msgr. Joseph Tiso, Slovakian Chief of State, Papal Chamberlain and Roman Catholic priest, at Hitler's field headquarters on the Eastern Front, October, 1941.

it spoke apologetically of the studied silence of the Vatican's official newspaper:

"The *Osservatore Romano* publishes facts of the persecution in Germany and Bohemia-Moravia Protectorate only in rare cases. This is partly the result of the Pope's desire not to exacerbate relations with Germany."

One of the most damaging of the Vatican's approvals of Tiso is that, after he started to betray and Nazify Slovakia, it conferred on him a Right Reverend monsignorship and membership in the Papal household. The exact time of this honor has not been divulged by the Vatican. But *Time* magazine of November 6, 1939, emphasized that Father Tiso was only a priest, in contrast to Ignaz Seipel of Austria who was a Monsignor. The *New York Times*, a month earlier, on October 27, 1939, referred to him as "Father Tiso" and quoted Vatican authorities as saying, "he is a mere priest and subject as such to the jurisdiction of his own Bishop of the Bratislava diocese." Some time therefore in 1940 after Tiso betrayed Slovakia and started to Nazify it, he was honored with a Monsignorship by the Vatican. From then on he is referred to no longer as "Father Tiso" but as "Msgr. Tiso," in the few instances where the American press forgot to hide his church affiliation by calling him "Dr. Tiso."

It is no secret that Msgr. Tiso had Vatican support, and could not have stayed in office without it. A Catholic people would not have tolerated an excommunicated priest as president of their country. This is what Andre Visson implied, when on page 174 of his above-quoted book, he says: "The puppet Slovakia with its Clerical Premier, Josef Tiso, who succeeded Msgr. Hlinka, necessarily enjoys the support of the Vatican." This is confirmed in an

article in the *Washington Post* of February 21, 1943.

In the *Encyclopedia Britannica* Book of the Year, 1940, the historical fact is recorded as follows:

"Under the leadership of Msgr. Josef Tiso, Slovakia organized a semi-Fascist regime, introducing much of National Socialist (Nazi) legislation, pursuing a strictly anti-Semitic course, but relying on the support of the Catholic Church."

Premier Tuka, Tiso's confidant and assistant, was quoted in the *New York Times* of August 30, 1940, as saying that Slovakia was being ruled by "a combination of German Nazism and Roman Catholicism."

If further confirmation is needed to clinch the Vatican's direct approval of Msgr. Tiso and all he stood for, it can be found in the Catholic press quotation of a Vatican broadcast that was obviously directed to Slovakia itself to strengthen the hands of Tiso. The leading Catholic paper in London, the *Tablet*, in its issue of July 27, 1940, quoted the Vatican broadcast as follows:

"The announcement by Monsignor Tiso, head of the Slovak State, of his intention to reconstruct Slovakia on a Christian plan, is greatly welcomed by the Holy See. The new organization of the State is to be based on the Corporate system [Catholic form of a non-electoral fascist State], on Christian [non-Jewish] lines and modeled on the system which has proved so successful in Portugal . . . This coming so soon after Marshal Pétain's statement that he intended to reconstruct France on a Christian basis, is doubly welcome."

CONCLUSION

Msgr. Tiso was captured by the invading Americans last May, and has since been handed over to the Czechoslovak government in Prague. This was arranged by Vatican authorities in order to prevent his coming up for trial before an international court in London

or Berlin and thus avoid the scandal of it being made known in the American press. In this way Tiso will die as shamefully as he lived, without the American public knowing that he was a Roman Catholic priest and honored prelate who faithfully carried out the orders of his church as the Torquemada of Slovakia. Now that Hitlerism is a lost cause, Tiso has become a liability to the Vatican and the sooner he is dead and forgotten the better for its future plans.

Meanwhile the Vatican goes its way busy mending its fences and hiding behind the mask of democracy, picking up the anti-Bolshevist standard where Hitler dropped it, rallying the forces of reaction against "revolution and Communism," fighting to preserve Fascism in Spain, Portugal and Argentina, planning a Third World War that will defeat Russia and re-establish the long-lost political-religious monopoly of the medieval Roman church. Helping it is the criminal silence of the servile American press.

SPEAKING of the origin of the Roman Papacy, the famous English philosopher, Thomas Hobbes, declared:

"If a man consider the origin of this great ecclesiastical dominion, he will easily perceive that the Papacy is no other than the ghost of the deceased Roman empire, sitting crowned upon the grave thereof. For so did the Papacy start up on a sudden out of the ruins of that heathen power."

FREEDOM AND THE PROTESTANT ETHIC

ROMAN CATHOLICS are not aware that the great fundamental principles of American freedom—equal rights in a free State, equal privileges in a free church, and equal opportunities in a free school—are the heritage of Protestantism.

Rev. Dr. Alfred G. Walton, speaking recently in the Baptist Church of the Redeemer, Brooklyn, N. Y., stressed this fact as follows:

"The founding of the American Colonies was an outgrowth of the spirit of the Protestant movement which began in the sixteenth century. The Pilgrims and the Puritans who settled in New England laid the foundations of a new freedom and a new government, the spirit of which was rooted in the religious freedom which they sought. Out of that conception came the ideal of democratic government. Protestantism exalted the individual and the individual's right to think for himself and to act for himself.

"Standing for self-government in the Church as over against the government of the State or ecclesiastical authority, there developed the idea of self-government in other fields.

"The whole life of America has been built around this ideal of freedom. It has elaborated itself in a multitude of ways, in freedom of speech, freedom of assembly, freedom of the press and freedom of conscience . . . Whenever we acknowledge any form of freedom, we are sharing in the heritage of the Protestant movement."

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THE CLERICAL-FASCIST BETRAYAL OF FRANCE

By J. J. MURPHY

(NOW that France has been cleared of its Nazi invaders, it is important for the record to make clearly known those who were responsible for its betrayal into the hands of Hitler. The following well-documented article by Dr. Murphy not only supplies the facts, but also a warning lest the forces behind that betrayal regain power in the new set-up of liberated France.)

FASCIST AGGRESSION started only after the Lateran Pact between the Pope and Mussolini in 1929. From then on it began to spread like wildfire in the Catholic countries of Europe. The results in Austria, Portugal, Spain, Poland and Germany are sufficiently known to most well-informed people. In his authoritative work, *That Day Alone*, Pierre van Paassen summarizes the immediate results of that tie-up as follows¹:

"The actions of Dollfuss, to whom the Pope's Secretary of State wired papal blessing on the termination of the blood bath of Vienna; the triumph of Fascism in Spain and the subsequent reception by the Supreme Pontiff of the leaders of the 'Falange'; the praise periodically bestowed on the Fascist State of Portugal in 'Osservatore Romano' . . . the Romanization of the Coptic communion in Ethiopia after the Italian conquest—these are but a few of the incidents that focused attention on the Vatican's profound interest and role in the major events of our time."

These are facts that are well known, but they are only a part of a much larger plan of Catholic Action. Only a comparatively few, for instance, know of the part played by the Catholic church in the betrayal and temporary

destruction of democracy in France. That is the subject of this article. But in order to understand fully what happened in the Spring of 1940, when the French army, the French morale and the French Republic collapsed suddenly to the astonishment and dismay of the democratic world, it is necessary first to go back half a century to the time when the groundwork of the collapse was carefully laid.

THE DREYFUS AFFAIRE

The unceasing attempts of the 19th-century Popes had failed to overthrow the French Republic. But this did not discourage the Jesuits from hatching new plots to re-establish a reactionary government in France. In each country they work toward their goal by different means shaped to meet the necessities of the local situation. In the United States control of politicians has been their key to power. But in France, constantly on the verge of war, control of the ruling clique of army officers was their objective. Through their private schools catering to royalist and other wealthy reactionaries, they became the confidants and secret advisers at St.-Cyr, the West Point of France, where all top army officers are trained.

The cold, calculating Jesuit strategy knew that the best way to turn French Catholics against the Republic was to

¹ Pierre van Paassen, *That Day Alone*, page 459.

make them believe that it was a mere front for Jews and Freemasons who plotted the destruction of the church. In 1894 they turned their campaign of hatred against the Jews into a national crisis by leveling perjured charges of treason against a Jewish army officer and banishing him to Devil's Island. The Catholic press grew livid with rage against Jews and Freemasons. A wave of anti-Semitism equal to Hitler's arose. There were threats to "*strangle the last Freemason with the bowels of the last Jew.*"

A shamefaced acknowledgment of the Jesuit anti-Dreyfus plot is made by a devout and liberal Catholic author, Yves R. Simon. In his book, *The Road to Vichy*, page 69, he owns up to this "*devastating scandal of the Catholic world standing to a man or nearly so in favor of a judicial error.*" He also adds:

"Nearly all French Catholics, blinded by passions . . . supported the version of Captain Dreyfus' guilt. Now it was a fact that Captain Dreyfus was innocent and that the treason had been committed by another captain, named Esterhazy. But Dreyfus was a Jew. Esterhazy was not; consequently the guilty one had to be Dreyfus . . . The real facts mattered little . . . With few exceptions, French Catholics committed themselves unreservedly in the anti-Dreyfus campaign and against justice."

ACTION FRANCOISE

Even long after Captain Dreyfus was exonerated before the world through the noble work of Emile Zola, Anatole France and others, at the end of several years in exile and torture, Jesuit Catholicism stood by its calumnies and the perjured sentence of the court, as Yves Simon admits. Then when the democratic French government took badly-needed measures against the Catholic church to curb its Clerical politics, the Jesuits working

underground used this as a new weapon in their campaign against the French Republic. They cried, "Persecution!" They kept alive the fires of anti-Semitic hatred to such an extent that when Pierre Laval in 1942 was chided by democrats for his cruelty to Jews, he could justify himself by saying, "*I am only applying to Jews the same treatment prescribed centuries ago by the Catholic church.*" (N. Y. Times, Sept. 18, 1942.) During the Dreyfus affair, Pope Leo XIII conferred high papal honors on Edouard Drumont, author of the notorious book *La France Juive* ('Jewish France') in which he accuses the Jews of ritual murder. (*Jewish Encyclopedia*, vol. X, p. 127)

The Jesuits are known to be utterly unscrupulous as to what means they use to gain their ends. So it is no surprise to learn that in their intrigues against the French Republic they made use of two Catholic women of the French nobility, Countess Hélène de Portes and Marquise Marie Louise de Crussols, the mistresses of the two last Premiers of France, Daladier and Reynaud, to gain as much secret information as possible. These mistresses are known to have paid visits to Otto Abetz, leading fifth columnist of France and later puppet ruler in Paris under Hitler.

By similar token, it is no more surprising to find that in France the two leaders of Clericalism throughout the present century, Charles Maurras and Léon Daudet, were both agnostics. They published the *Action Française*, leading royalist-fascist daily in France. They were brilliant writers and fanatical 'political Catholics.' No one in the Catholic church from prelate to peasant rejected their leadership because they disowned both the doctrine and the morals of Jesus Christ.

Catholic William Teeling, author of *The Pope in Politics*, briefly describes (p. 211) the growth and development of *Action Française*, political faction and newspaper, that was the pulse of French Clericalism:

"As long ago as the end of the 19th century, there was started an organization called the *Action Française*, which had its own newspaper. . . . Bit by bit the organization developed into a great Royalist, Conservative, Right-Wing body. Soon most of its members were prominent Catholics, and bishops and other clerics joined it. . . . It certainly advocated many of the doctrines advocated by the Popes in different encyclicals."

"In the meantime the *Action Française*, which had supported Catholicism through the difficult period before the War [World War I] was now fast reaping its reward. It became more and more the leader in Catholic activities, and above all in political activities, but its policy was one of complete nationalism, and advocated placing the State in a position of power compared to the Church that was only equalled by Fascism in Italy."

In spite of their devotion to Catholic reaction, the strongly nationalist leaders of *Action Française* resented the pronounced pro-Germanism of Pope Pius XI and especially his strong condemnation of French occupation of the German Ruhr after World War I. Over-sensitive to their quips, the proud pontiff condemned their paper. The cautious Jesuits resented this show of independence on the part of the pope; they considered premature the elation and aggression that he was starting to show as a result of his recent success in saddling Fascism on Catholic Italy.² Jesuit Cardinal Billot, a Frenchman, who had crowned Pius XI as Pope of Rome, resigned his cardinalate in protest against the condemnation of *Action*

Française. It was a warning to the Pope not to enforce his condemnation too strictly. As it turned out later, the Pope's condemnation of *Action Française* was a mere gesture. No one took it very seriously. French bishops continued to give the publication their secret backing. The French laity in general continued to read it as usual. It continued to be sold on the front steps of Catholic churches. The Pope made clear that it was not the Fascist doctrines of *Action Française* that he condemned by giving tacit approval to its sister journal *Candida* to which its editors contributed regularly. Nor did the Pope utter a word of disapproval against other Clerical-Fascist journals which merely paraphrased *Action Française* in coarser language, such as *Gringoire* or *Je Suis Partout*.

In 1939, the ban on *Action Française* was lifted when it was serving Hitler's purpose to perfection by spreading disunity and defeatism throughout France just when the German armies were about to strike. After the years of so-called condemnation, *Action Française* was stronger than ever. It had made remarkable progress during those years. Catholic Yves Simon (p. 42) says of it during its years of condemnation: "Then many of its readers felt a pious indignation; but as long as the *Action Française* simply calumniated Jews, Freemasons, socialists and Christian democrats, they never doubted the veracity of their paper. Powerful among the intelligentsia, the *Action Française* exercised at the time we are describing an almost complete dictatorship over Catholic intellectual circles." He adds later on (p. 65): "The spirit of *Action Française* made enormous progress during the 13 years of its condemnation, and this progress was not

² See pamphlet *Clerical Fascism in Italy*, by J. J. Murphy.

only the work of unbelievers and refractory Catholics; it was in large part the work of Catholics."

CLERICAL-FASCIST MOVEMENTS

Out of *Action Française* at a most critical moment in French history there sprang full-fledged Catholic-Fascist movements. The best known of these were the *Croix de Feu* (literally, 'Fiery Cross') and the *Cagoulaards* ('Hooded Men'). The founder of the *Croix de Feu* was Colonel de la Rocque, a high army officer, one of the so-called 'Jesuits of St.-Cyr.' John Gunther in *Inside Europe* (p. 204) calls him "French Fascist No. 1 . . . He founded a private army like Hitler." Of his background he adds: "His milieu is upper middle class, Roman Catholic, illiberal." Just as Hitler had the backing of millionaires like Catholic Fritz Thyssen, so de la Rocque was financed by wealthy Catholic reactionaries like de Wendel, Ernest Mercier, and Mumm the champagne magnate.

Pierre Cot, former Minister of Aviation in France, in his book *Triumph of Treason* (p. 78) says: "The *Cagoulaard* plot was the French version of the Franco insurrection in Spain. This was in 1937. In 1940 the *Cagoulaards* formed the staff of Pétain's new [Vichy] regime . . . The connections between the French *Cagoulaards* and the German, Italian and Spanish organizations were proved not only by the origin of their armaments but by unequivocal documents and the pattern of their activities." The pro-Clerical nature of Fascism in Italy, Germany and Austria has been proved elsewhere.*

Current Biography of 1940 states (p. 648): "Documentary evidence later

revealed that Pétain's name, along with Laval's, was among those in the Fascist scandal of the 'Hooded Men.'" No one can contradict the devout French Catholic and royalist Georges Bernanos, when he regretfully admits: "*There are certainly far too many Catholics in France who applaud methods of which the abject efficacy is apparent both in Austria and Spain.*"

The real power behind Colonel de la Rocque, the man who fashioned him to his own designs, was General Weygand, under whom he served in Africa, Poland and elsewhere. Weygand has always been too good a Jesuit to do his own dirty work; he chose and placed in the limelight colleagues who could do his work even better than he himself could: de la Rocque to head the Fascist terrorists; Gamelin to lead French armies to disaster; Pétain to be bell-wether of a Fascist France. John Gunther in the book quoted above says (p. 197): "Weygand's Catholicism—he is a fanatical Catholic—naturally made him suspect to the Left. They accused him of political ambitions, of having turned St.-Cyr into a royalist-Catholic nest . . . Weygand is naturally the white hope of the Right and the terrier-darling of the Fascist Leagues."

WEYGAND—'UP TO HIS NECK IN JESUITS'

The arch-traitor of France was undoubtedly General Weygand, tool of the Jesuits. Crafty and ruthless, he used others as willing tools in the destruction of democracy in France, while he lurked in the background pulling strings until the time for the kill was at hand. He was a made-to-order tool for the Jesuits. They held him in their power because they knew the secrets of his early life: how they rescued him from apparent illegitimacy, spon-

* See pamphlets *Clerical Fascism in Austria*; *Clerical Fascism in Italy*; *How the Catholic Church Helped Hitler to Power* by J. J. Murphy.

* *A Diary of My Times*, page 10.

sored his upbringing in a royal family, and made a place for him, a Belgian alien, at the exclusive West Point of France, St.-Cyr.⁵ Little wonder that Clemenceau, the great French premier, said of him: "Weygand is brilliant. He is resolute. He knows what he wants, and he is up to his neck in Jesuits. And of the Jesuits, we know what they think of republics and of the French Republic in particular." Elsewhere he said: "Weygand is the most dangerous of the clerical-military clique." Also: "If the Republic is ever overthrown by a coup d'état, it will come from him."⁶

Weygand's twisted character, bigoted and fanatic, is the past-perfect participant of Jesuit training. Pierre Cot (p. 265) describes him as follows:

"Dry and methodical, he lacked humanity, sensitivity and imagination. His small, shriveled frame enclosed a narrow and uncultured mind. Belgian by birth, he entered St.-Cyr as a foreigner, without examinations. . . . 'He has a curious resemblance to a weasel,' said Painlevé; still more he resembled an old woman. He was famous in the Army for his ostentatious bigotry. . . ."

Similarly John Gunther (p. 197) quoting Clemenceau highlights the subtlety and danger that lurked in Weygand's warped soul:

"He is a man—how shall I say it?—dangerous, capable of going far in a moment of crisis. . . . You don't know what he did or what he's about."

As heir to Generalissimo Foch's glory and prestige, General Weygand was considered France's leading strategist

⁵ Cf. John Gunther, *op. cit.*, p. 196: "Rumor will not die that he was an illegitimate son. . . ." Pierre van Paassen, *op. cit.*, p. 488: "Weygand was born in Belgium and brought up in France on the estate of the late Empress of Mexico, the demented Carlotta."

⁶ The first two quotations of Clemenceau are quoted from van Paassen, *op. cit.*, pp. 487-8. The second is quoted from Pierre Cot, *op. cit.*, p. 265.



Acme

GENERAL MAXIME WEYGAND

"... up to his neck in Jesuits"

and military authority. Supreme power over its military destiny from 1918 on lay in his hands and that of his small group of satellites like Generals Gamelin and Pétain. He was chosen to be the Trojan Horse of Clerical Fascism. Placed in the key military position of the one country that blocked Fascist domination of the European continent, it was his task to betray it into the hands of the enemy. This he accomplished by five carefully planned steps. They deserve to be discussed one by one:

1. Demoralization of the French Army

Weygand's first step toward direct betrayal to Fascism was to leave the French army so disorganized and demoralized in time of peace that Nazi

victory would be assured. He had knowledge of Nazism's open threat to attack France by surprise. His strategy of betrayal was to deceive France into thinking it was strong when in reality it was pitifully weak. Through his Jesuit-trained puppet, General Gamelin, a graduate of St. Stanislaw's College, he saw to it that the Little Maginot Line was no more than a name, its shoddy fortifications an open door to German aggressors. Through other fellow-Catholic officers of Fascist mentality, Pétain and Darlan, he dominated the High Military Committee that on December 30, 1936, as well as at later times, voted down every move to increase the French Air Force, *even after its utter weakness had been demonstrated by the Nazi invasion of the Rhineland.* Pierre Cot, Minister of Aviation at that time tells us (p. 178) how Premier Sarraut, wishing to oppose the German threat with force, learned to his amazement on consulting French military experts "that the French Army had not one anti-aircraft gun, not one anti-tank gun, and that it was incapable of partial mobilization and of active resistance to Hitler."

The failure of Weygand and his clique to prepare for the predestined attack by Hitler continued right up to the declaration of war in 1939 and after. André Simone, a first-hand witness, in his work *J'Accuse* (p. 344) tells how in the winter of 1939-40 the French Army lacked blankets and heavy shoes. He adds too: "In the second month of the war . . . they were producing less planes than before the war." The army at that time was under the command of General Gamelin, who, Pierre Cot tells us (p. 263), was named Commander-in-Chief "on the recommendation of Weygand and with the assent of Pétain."

When the real Nazi attack was opened in the Spring of 1940, the utter disorganization of the French Army was revealed in all its nakedness. Pierre Cot (p. 262) tells us that before the fall of France in the late Spring of 1940 the French Army was so lacking in trained signal corps men that one part did not know what the other was doing, and the General Staff did not know what any of them were doing. He also reveals (p. 197) how most of the officers were so corrupted with Fascist propaganda emanating from top military officials that they "were the first to retreat, without blowing up the bridges or firing a shot." He rightly attributes this disastrous condition of the French Army to the evil influence and deliberate negligence of General Weygand.

2. The 'Red' Menace

Early in World War II when Gen. Weygand was supposed to be in the Near East working out a joint strategy with General Wavell of England, he spent much of his time secretly and illicitly in France urging French attacks on Russia, one by way of Murmansk and another simultaneously by way of the Black Sea. This at a time when Poland was prostrate and millions of Germans were drawn up in battleline along the border about to invade France! What was the aim of France's greatest strategist in his country's hour of great peril in leaving his important post of duty to create dissension in Paris with his fantastic plans and to foster intrigue against a country 2,000 miles away that had never made the slightest threat to invade France! Pierre van Paassen (p. 497) answers as follows:

"Maxime Weygand, in advocating an expedition against the Soviet Union, merely sought to get into Herr Hitler's good

graces. He wanted to make an attempt to change and transform the war into a holy alliance against Russia. . . . In other words, he attempted to incorporate France into the Fascist bloc by a detour. He tried to convey the message to Hitler that France, at least the French ruling clique, had no desire to fight him and that he and his friends did not look on Fascism as an evil but as a supreme good. . . ."

3. *Sabotage of Near-East Defense*

At the beginning of World War II Gen. Weygand was sent to the Near East to organize the French armies and to work out with the British Commander-in-chief in Africa a defense plan for the Suez canal and its approaches. Weygand refused to cooperate, much less pool forces with the British, picked quarrels with General Wavell; refused to move French troops to Egypt, which Mussolini was threatening with increasing troop concentrations. Van Paassen (p. 494) says: "To the amazement of British staff officers Weygand hotly disputed General Wavell's allegations that the Duce had anything but the best of intentions toward France." He quoted his friend Pierre Laval to prove it. This at a time when Fascists were parading in Italy demanding the cession of Nice, Corsica and French colonies in North Africa!

4. *Double-cross of the British Army in Flanders*

In the late Spring of 1940, after his friend and co-worker General Gamelin had compromised the defense of France, Gen. Weygand had himself appointed Commander-in-Chief with supreme command of the French army, navy and air force. Doubtless he felt that he could then surrender to Hitler and put the blame, if need ever arose, on his diffident and subservient predecessor. On his arrival in France, the Belgian High

Command offered to take over on their left flank the part of the French line that had been withdrawing without firing a shot. Weygand curtly refused. Pierre van Paassen (p. 499) narrates later developments in these words:

"Weygand began by quarreling with the British over the technique of the withdrawal from Belgium and then ordered French divisions to fall back without first informing the Belgians or the British of his decisions. The front was thrown into hopeless confusion. But Weygand was playing his own game. At last he had the reins in his hand and was steering the French Republic toward the harbor into which he had wanted to steer her for a long time—perdition. In the cabinet he had an able second in *le faux frère*, Marshal Henri Philippe Pétain the mythical hero of Verdun, who had counseled surrender in the previous war, back in 1917 and 1918."

5. *The Actual Betrayal*

When Weygand took command in the Spring of 1940 the rank-and-file French soldiers were patriotic, well-disciplined and burning with a desire to fight the Nazi invaders. The military situation of France was not hopeless. It was far better in every respect than that of the Nazis in 1944 who fought stubborn delaying actions for months in Italy and even in Western Europe when defeat was certain. At the very worst the French Army in 1940 could have fought a fierce rearguard action, while the bulk of its troops could have retreated swiftly to the coast and been transported to England and North Africa by the combined navies of France and England. The British in fact offered to mass every possible ship in the Mediterranean and Atlantic fleets for this purpose. Most of the French cabinet, as well as the presidents of the Senate and Chamber of Deputies, had agreed on such a plan. How the Clerical traitors squelched it

is best narrated by van Paassen (p. 500) when he describes an emergency meeting of the French government at Tours where it had taken refuge:

"When this plan was brought to the attention of Weygand at Tours on June 13, 1940, in a cabinet meeting, both he and Pétain vetoed it. One who was present at that session has declared that the attitude of General Weygand not only surprised the cabinet members but 'filled every man present with stupefaction.' This stupefaction turned to icy horror when Weygand in icy tones mentioned capitulation. The General was asked if in his opinion the military situation had degenerated to such a point that no other course of action was left. It was then that he gave the answer that unmasked him and his intentions. 'It is not that the military situation is so bad,' he replied, 'but if you gentlemen do not ask for an armistice, there will be Communism in France.'"

General Weygand gave no orders to fight the Nazis. His one and only order to his armies was to keep falling back. The officers he had demoralized by Fascist propaganda abandoned their troops. When the crisis increased and the government had retreated to Bordeaux, Weygand plotted with Pierre Laval, forced weak-kneed President Reynaud to resign, put Marshal Pétain in his place. Pierre Cot (p. 264) summarizes Weygand's betrayal in these words:

"Weygand lost the war by refusing to fight in the réduit Breton [on a narrowed-down front in Brittany] or in the Colonial Empire. He dishonored himself by giving the cabinet false information—the false news of a Communist revolution in Paris—to frighten the government and induce it to ask for an armistice."

Pétain on taking over immediately made an abject surrender to Hitler, prevented the French fleet from fleeing to safety and ordered the arrest in North Africa of Mandel, Daladier, Delbos and others who had fled there with

the purpose of organizing resistance to Germany. Georges Mandel, member of the last French cabinet, after being arrested in North Africa and transported to Vichy France was murdered by members of Pétain's Gestapo.

After the execrable French surrender and armistice, Gen. Weygand, now a member of the Vichy government, was sent to command French troops in North Africa. Though the army there was not large, there were enough well-trained soldiers to keep Hitler in Europe and to cooperate with General Wavell to throw Mussolini out of Tripoli. Weygand made it his purpose to prevent any French opposition to Hitler and to use his position to allow the Nazis to penetrate all North Africa. Van Paassen (p. 506) says of Weygand in North Africa after the armistice:



ROBERT MURPHY, JESUIT-TRAINED
DIPLOMAT WHO ARRANGED THE
'DARLAN EXPERIMENT' IN
NORTH AFRICA.

"He facilitated the Duce's attack on Egypt by allowing Italian and later German armored equipment to be landed in Tunis. He next permitted German troops to filter into Morocco, into Algiers, and into Senegal for the occupation of strategic positions in the Reich's eventual drive against the Western Hemisphere. . . . It was Weygand who, without being compelled to do so, handed Hitler the pistol directed at the heart of America."

PÉTAIN AND LAVAL

Not much needs to be said of Weygand's fellow traitors, Pétain and Laval. As soon as they established their Vichy government to do Hitler's work in France better than he could have done it himself, virtual union of Church and State was established within a few days, obviously according to a pre-arranged plan. A Catholic prelate was attached to Vichy diplomatic staffs in foreign countries. A Msgr. Boyermas was "religious attaché" to the Vichy staff in Madrid, where Pétain as ambassador to Franco a few years previous had been cheered by the *Falange* with cries of "Down with France! Long live Pétain!"

The Vichy government immediately gave admittance and full recognition to Catholic religious Orders that had been banned from France for political plotting against the Republic. Freemasonry was abolished and Jews persecuted. Catholic instruction was introduced in public schools and soon after Catholic schools received State support. The historic democratic motto of the French Republic, "Liberty, Equality and Fraternity," was torn down from public buildings to be replaced with a Catholic-Fascist catch-phrase similar to that of the Nazis, "Labor, Family and Fatherland."

Pétain's burning Catholicism is well known. It so dominated his mind that the Jesuit social ideal of a return to

medievalism became almost a mental obsession with him. In the *New York Post* of April 1, 1942, he is described as follows:

"He is obsessed by several religio-political foibles. . . . He is a puppet of a religio-political *Weitanschauung* (philosophy) that is fundamentally anti-British and anti-American. . . . Pétain's *Weitanschauung* is that French defeat is really a blessing. Now the real Christian France, as Pétain would have it, with patriarchal employers and landlords and devout employees and peasants can be resurrected."

Pierre Laval is a "devout Catholic," as *Current Biography* of 1940 (p. 484) remarks. On his visit to Mussolini in 1935, when he came to an understanding with Fascism and assented to the projected rape of Ethiopia, he was lavishly received by Pope Pius XI who made him a papal nobleman, a 'Prince of the Church,' thus conferring on him one of the highest Vatican titles. When he returned to Paris a few days later, he was greeted at the station by a parade of the Clerical-Fascist organization, the *Croix de Feu*. A few years later he entertained Hitler's foreign minister von Ribbentrop in Paris and, as *Current Biography* notes, "helped Hitler by seeing that France had nothing to do with the policing of the Saar plebiscite." In this he cooperated with the Catholic bishops of the Saar who urged the overwhelming Catholic population to vote for annexation to Hitler Germany. The *N. Y. Times* of November 11, 1942, pertinently observed that when Laval went to meet Hitler in Munich the previous day he was "attended only by his envoy to the Vatican, Léon Berard."

VATICAN APPROVAL OF VICHY FASCISM

The Catholic church was overcome with joy at the destruction of the French Republic and the establishment of the Pétain-Laval puppet dictator-

REVIEWING VICHY TROOPS



This photograph, taken after the Pétain-Laval regime came to power, shows two Roman Catholic Cardinals with Chief of State Marshal Pétain and Chief of Government Pierre Laval reviewing a parade of Vichy-French troops.

Left to right: Marshal Pétain; Cardinal Suhard, Archbishop of Paris; Cardinal Gerlier, Archbishop of Lyon (in Vichy France), and Pierre Laval.

ship. *The Catholic International*, summer edition of 1942, could scarcely restrain its glee at the government-enforced Catholicizing of France. It went on to say:

"The days of [Jewish Premier] Léon Blum, of Socialism and Freemasonry are gone forever in France . . . Isn't it all glorious? France has lost her navy and regained her soul."

Current Biography of 1940 (p. 648) says: "The Vatican, through its official organ (*Osservatore Romano*) approved Pétain as head of the reconstruction of France, saying that he was 'an inspiration to the youth of France.'"

The N. Y. *Times* of October 6, 1942, reported:

"Emanuel Cardinal Suhard, Archbishop of Paris, issued in the name of the church yesterday an appeal to the people to support with frank and complete loyalty the government of Henri Philippe Pétain.

"The Archbishop of Toulouse in a statement reaffirms his loyalty to Marshal Pétain."

The same newspaper in its issue of July 20, 1942, recalled that Cardinal Gerlier of France said in 1940, "France is Pétain." It also remarked in the same issue that Cardinal Baudrillart "was the churchman who represented the spirit of collaboration in its most extreme form." Speaking of Cardinal Baudrillart, Yves R. Simon, ardent Roman Catholic, in his book, *The March of Liberation*, (p. 41) admitted:

"A few days later he brought to the government of Marshal Pétain an adherence worth an army. Then he became, and remained until his death, one of the leaders of collaboration with the Nazis. He was lavish in his encouragements to the 'French legionaries' who, having donned the German uniform and sworn allegiance to Hitler, went to Russia to fight and die in order to make definitive the victory of the Nazis and the enslavement of the French people."



JEFFERSON CAFFERY

Ardent Catholic, newly-appointed Ambassador to liberated France, was formerly U. S. Ambassador to Brazil

CONCLUSION

While the tactics used by the Jesuit strategists in their war against democracy vary with each country, their over-all strategy is the same. The betrayal of France is a classic example of their master plan: The Catholic people are taught that Jews and Freemasons are plotting against them; they are given a sense of inferiority and wounded pride, plus a persecution complex; they become religiously class-conscious, aggressive, militant; they come to identify themselves more and more, socially and politically, with the church. In short, Catholics are led to believe that the only way to save their country is

to overthrow the "Jewish-Communist government." Weygand and Pétain did not believe they were traitors. They had been deceived by their church into believing that the destruction of the French Republic was the only way to save France. They considered themselves superpatriots and the only true Frenchmen.

The Vatican's fanatical hatred of the French Republic is of long standing and well known to European statesmen. It is news only to Americans who seem afraid even to inform themselves of the well-documented facts in the matter. The so-called "saintly" Pope Pius X (soon to be canonized) expressed that hatred in even more unvarnished terms than other popes. He called France "*The diabolic trinity of Freemasonry, Christian democracy and modernism.*" Like the popes before and after him, he counted upon the armies of Germany as "the instrument chosen by God to punish France." Count Carlo Sforza, who is anything but a radical, is not afraid to publish these and other facts that every American should know about the pro-Fascism of the Vatican in his recent authoritative work, *Contemporary Italy*.¹ Of Pope Pius X's fierce desire to see the French Republic destroyed by Germany in the First World War, Sforza further declares:

"When death surprised him on August 20, 1914, he was absolutely certain that nothing in the world could prevent the complete defeat of the French, and in his naivete he said:

"Thus they will understand that they must become obedient sons of the Church."

But it was left to Hitler's armies in 1940 to accomplish this with the help of Catholic Generals Weygand and Pétain.

¹ *Contemporary Italy*, by Count Carlo Sforza, p. 105, E. P. Dutton, 1944, \$3.50.

HITLER'S 'PERSECUTION' OF CATHOLICS

MANY are still puzzled at the persecution of Catholic priests and people in Nazi-occupied countries despite the Vatican's tie-up with the Axis from the beginning. No less puzzled and chagrined have been those Catholic priests and people themselves. In Germany itself, as was once pointed out by Catholic George N. Shuster who visited there before Pearl Harbor, freedom-loving Catholics, after being released from Gestapo prisons, were amazed to behold high prelates of their church parading through the streets in Nazi-bedecked automobiles. They were equally astounded at the Catholic hierarchy's praise of "Our Fuehrer" at their annual conference at Fulda in 1936, and again by their endorsement of Hitler's war at their meeting in 1940. They still fail to understand why the present Pope's signature (with that of Von Papen) still stands at the end of the Vatican's concordat with Hitler's Reich.

This seeming contradiction is fully explained in our book, "*Behind the Dictators*," where it is proved that throughout history the Roman Catholic church has been the greatest persecutor of its own people, and always employed the authoritarian civil power to which it was allied to kill off its own members who failed to fall in line with its political plans. The 'heretics of history' have usually been Catholics who led the great liberating movements against combined Church-State oppression.

A good example of this may be seen in the opposition of Catholics to the Vatican-supported Franco rebellion and subsequent regime. Not only were Catholic priests and people brutally

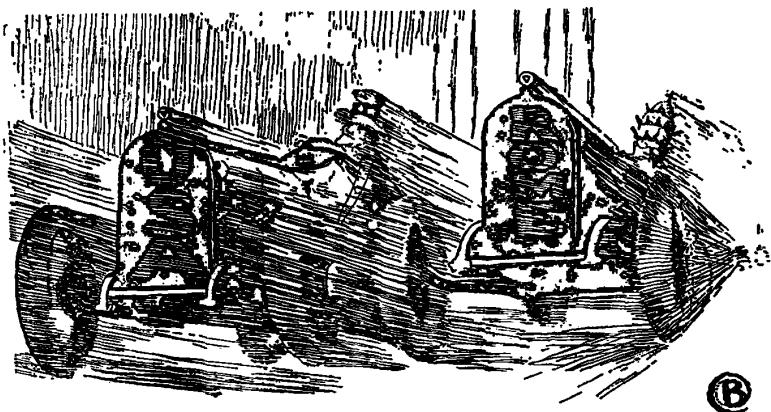
killed and imprisoned without protest from their church authorities because of their defense of the Spanish Republic, but even a cardinal of Spain (Vidal) was forced to flee the country and died in exile because he acted likewise against the wishes of the Vatican. We had a reminder of this in a letter to the N. Y. Times of last September 7, written by José Antonio De Aguirre, President of the Basque Government-in-Exile, in protest against the pretensions of Señor Cardenas, Franco's ambassador in Washington, that Franco's regime is Christian. He declared:

"As the legitimate and freely elected representative of the Basque people, who are both Catholic and democratic to their very roots, I protest against Señor Cardenas' attempt to whitewash the present regime of oppression ruling the Spanish state and the Basque country with the principles of Christian civilization, thus jeopardizing universal values, of which the Spanish dictator and his friends have no monopoly.

"Those who were responsible for the death of a million people, those who sanctioned the German aviation's de-

struction of Guernica, the first test of totalitarian war, those who imprisoned and shot Basque priests and thousands of patriots . . . these people may say that their state is ruled by Fascist principles, but they may not state with decorum that it is ruled by Christian principles."

What adds to the confusion is that now, when the tide has turned against the Fascists, Catholic officialdom which tied its policy to the Axis, will take credit for Catholic anti-Fascists who risked and sacrificed their lives to protest against the Axis criminals who were in league with Catholic church authority. As reported from Rome to the N. Y. Herald Tribune of last June 9 by its correspondent Russell Hill: "In the past the Vatican has opposed revolutionary forces by working with the Mussolinis, Francos and Pétains . . . Today, however, the Vatican seems to have made a significant shift of policy, hoping to gain the same ends by collaboration with the Anglo-Saxon powers."



WHO WILL WIN?

—Courtesy "The Good Citizen"

PAPAL MURDER IN CROATIA

By J. J. MURPHY

LIBERALS frequently say, "I think the Catholic church should stop playing politics, but, as far as its religious doctrines are concerned, I don't care what it teaches." In separating Catholic dogma from Catholic politics such liberals show that they understand neither the nature nor the aims of the Roman Catholic church. The fact is that Catholic politics stem directly from the basic dogma of the Catholic church that it is "the one true Church" and the sole spokesman of God. From this same premise it is easily deduced that whoever differs from the divine and infallible teachings of the Roman Catholic church is a criminal (whether he realizes it or not) who violates the law of God and undermines the welfare of society. From this conclusion it is a short step to the God-given right of the Catholic church to exterminate such heretics as enemies of the common good. From then on one is led to the conclusion, subtly proved by the Jesuits, that it is lawful to do evil to prevent a greater evil, and that whatever means are needed to crush heresies are holy and justified, whether they be murder, war, or political partnership with sadistic dictators. As Pope Pius XI said, "When it is a question of saving souls or avoiding greater evils, we would find courage to make a deal (*trattare*) with the Devil in person."¹

The teaching that the Catholic church has the right to kill heretics was boldly

re-asserted in the *Tablet*, official newspaper of the Roman Catholic diocese of Brooklyn, N. Y., in its issue of November, 5, 1938, as follows:

"Heresy is an awful crime . . . and those who start a heresy are more guilty than they who are traitors to the civil government. If the State has the right to punish treason with death, the principle is the same that concedes to the spiritual authority the power of capital punishment over the arch-traitor to truth and Divine revelation . . . A perfect society has the right to its existence . . . and the power of capital punishment is acknowledged for a perfect society . . . Now, the Catholic church is a perfect society, and as such has the right and power to take means to safeguard its existence."

THE END JUSTIFIES THE MEANS

It was the "Messianic complex" of the Catholic church that led to its Temporal Power, and other endless plots and intrigues for world power that drenched the world in blood for several centuries. The crusades, the Inquisition, St. Bartholomew's Eve, the Thirty Years' War with its millions of victims, are mere high spots in a career of mass murder. No less an authority than the leading 19th century historian, Catholic Lord Acton, found himself forced to admit that "*there had been a grievous evil in the Catholic church consisting of a practice sanctioned by the theory that much wrong may be done for the sake of saving souls, and this tendency . . . was associated with the Papacy which sanctioned, encouraged and implemented it. . . The Papacy contrived murder and massacre*

¹ *Church and State in Fascist Italy*, by D. A. Binchy, a Roman Catholic, p. 83.

on the most cruel and inhuman scale."² The historian Lecky also points to religious persecution at the hands of the medieval clergy as "an amount of cold, passionless, studied and deliberate barbarity unrivaled in the history of mankind."³

Present-day Catholic theologians teach the very same doctrines by which these medieval murders were justified, and by which others will be justified in the future wherever the Catholic church regains political control. The quotations that follow are from textbooks on dogmatic theology written by two 20th century Cardinals and used today in all Catholic seminaries:

"God not only permits the church to use force, but definitely prescribes it to her. There are no efficacious remedies against heresies but medieval laws."⁴

"But if one considers what a grave matter it is to corrupt the Catholic faith which is based on the authority of God, and if one considers what harm it does to society, he will easily understand that, if traitors or murderers are justly condemned to die, those who publicly undermine the Catholic faith much more richly deserve to be put to death."⁵

Present-day Catholic teaching that advocates the murder of heretics is not a matter of mere theory. It is carried out whenever possible. And it was to make it possible that the Vatican plotted with the Axis powers for world control, as I have shown in a series of booklets on Clerical Fascism in Europe. How this counter-Reformation was

aimed not only at Protestantism and democracy but also at the schismatic religion of the Greek Orthodox Catholics has been proved in articles written for back issues of *The Converted Catholic Magazine*.⁶ The present article shows a new aspect of the Axis-Vatican attack on the Greek Orthodox church, for it treats of that church not in Greece, or the Dodecanesian Islands, or Slovenia, as did three previous articles, but of the Orthodox church in Croatia, a Catholic part of Yugoslavia.

MASS MURDER IN CROATIA

The first publicity given to the murder of members of the Greek Orthodox church at the hands of the Catholic-Fascist government in Croatia appeared in the *N. Y. Times* of January 3, 1942. It quoted the documentary report of the Archbishop of the Orthodox church, made public by the Yugoslav government-in-exile, but discreetly omitted the part played by the Roman Catholic hierarchy:

"According to the Archbishop, the wholesale killings of 180,000 Orthodox Serbs were carried out on orders of Quisling Pavelich and members of the Ustashi . . . Priests' beards were pulled out and their throats cut. In one case a priest was forced to dig the grave for his own son. The son was tortured before his own father's eyes."

My Native Land, a book by Louis Adamic, gives clearer evidence of the part played by the Roman Catholic clergy in these massacres. On page 38 he says: "I shall show in detail later that a large section of the Roman Cath-

² Lord Acton's *Correspondence*, page 54.

³ *Rise and Influence of Rationalism in Europe*, by Lecky. Vol. I, p. 326.

⁴ From the commentary of Jesuit Cardinal Billot on the *Summa Theologica* of Thomas Aquinas, as quoted by the historian G. G. Coulton, p. 88 of *The Death Penalty for Heresy from 1184 to 1921*.

⁵ From Cardinal Lepicier's textbook, *De Progressu et Stabilitate Dogmatis*, Part II, Art. VI.

⁶ Reference is made to the following former articles of this magazine: *Behind the Graeco-Roman Conflict*, May, 1941; *Two Friends of the Pope*, December, 1943; *Persecution of the Greek Orthodox Church*, December, 1944; *Clerical Fascism in Yugoslavia*, February, 1945.

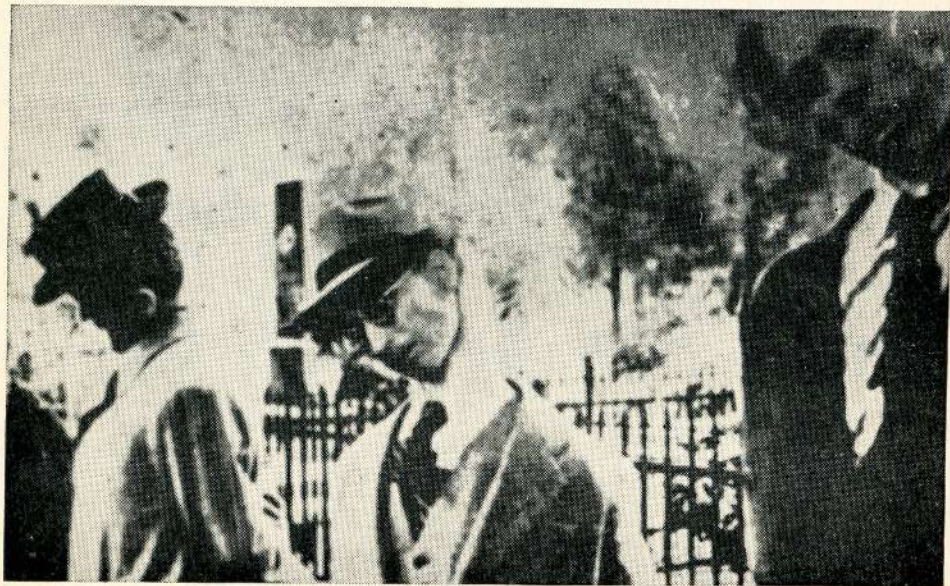
olic priesthood in Croatia, Bosnia and Herzegovina, which had been pro-*Ustashi* before the collapse of Yugoslavia, supported the pogroms against the Orthodox Serbians. . . . At least two Croatian bishops, including Archbishop Sharich of Sarajevo, were openly pro-*Ustashi*."

The first full exposé of the Roman Catholic murder of Orthodox Christians to reach the magazine world was given by the liberal bi-weekly, *Christianity and Crisis*, published by Reinhold Niebuhr and other liberal Protestants who ordinarily indulge in appeasing Roman Catholicism. In its issue of June 29, 1942, the following open declaration of facts appeared:

"In the present Croatian territory there are five million Roman Catholic Croats, and 1,800,000 Eastern Orthodox Serbs. These latter are now being persecuted in a most cruel manner. Of the Eastern Orthodox

bishops, one has been killed, several have been imprisoned, the others have been forced to leave the country. Of the Orthodox priests a considerable number have been assassinated, many have been imprisoned, the others have been thrown out of the country. Thus this large body of Eastern Orthodox is now without any pastoral guidance, and there are no longer any Orthodox religious services. It is counted that several hundred thousand Orthodox have become victims of the systematic persecution through imprisonment, maltreatment, plunder, and that several tens of thousands have been killed. One of the officials of the Croatian State has formulated the purpose of this policy as the elimination of the Orthodox leadership so that the rest without leaders can be Catholicized, and so that within ten years Croatia will be a Catholic state. . . .

"Orthodox officials are being notified that in the Croatian State only those



Serbian priests being hanged in a churchyard by the Ustashi Inquisition

Picture from "Martyrdom of the Serbs."

can remain in service who belong to the Roman Catholic Church.

"Certain Roman Catholic periodicals in Croatia approve of this persecution. Thus the organ of the Archbishop of Sarajevo defends the use of 'revolutionary methods' in the 'service of truth, justice, and honesty,' and states that 'it is a silly idea, unworthy of disciples of Christ, that the struggle against evil could be carried on in a noble manner and with gloves on.'"

The real revelation of the barbarous persecution of the Greek Orthodox Christians at the hands of the Roman hierarchy is revealed in detail in a heavily documented book "prepared and issued by the Serbian Eastern Orthodox church" entitled, *Martyrdom of the Serbs*. It is to a large extent a compilation of first-hand testimony gathered on the actual scene of the crimes by the Committee of Belgrade and official commissions of Orthodox prelates. A preface to this book, published in 1943, was written by the Rt. Rev. William T. Manning, leading Protestant Episcopal prelate in this country. In his opening sentence Bishop Manning says: "I feel it a great honor to be asked to write a foreword for this officially prepared and issued Book of Martyrs of the Serbian Church in Yugoslavia." The rest of the present article will be documented with page references to this book. It should be noted in the quotations that follow that the Roman Catholic church is referred to simply as "Catholic" in contrast to the Greek Catholics of Serbia who are spoken of as the Orthodox or Serb Orthodox. Since the book is concerned with the persecution of Serb Orthodox Christians in Yugoslavia who have been tortured and murdered by the Roman Catholic Croats, also of Yugoslavia, the term Croat is synonymous with Roman Catholic just as Serb stands for the Orthodox Chris-

tians of Serbia or Croatia.

UNION OF CHURCH AND FASCISM

The Fascist organization of Croatia was the *Ustashi*, made up exclusively of Roman Catholics. Apart from the destruction of democratic government and the establishment of a Catholic-Fascist state, its main purpose has been to convert all Serb Orthodox Christians to Roman Catholicism or exterminate them as heretics. The head of the *Ustashi* and puppet ruler of Croatia under Hitler was Ante Pavelich, a Roman Catholic terrorist. Pierre van Paassen in his book *That Day Alone* (p. 483) notes that Pavelich was trained in Catholic Hungary and worked as a trigger man for Mussolini, spending much of his time in Fascist Italy, after the assassination of King Alexander of Yugoslavia, at which time he was received in audience by Pope Pius XI. After Hitler seized Croatia, and Pavelich was about to be sent there to run the puppet government, the N. Y. *Times* told how Pope Pius XII received "in private audience, first, the new king of Croatia, the Italian Duke of Spoleto, just before he took the throne; secondly, the traitorous Ante Pavelich and his Croat delegation." It turned out that the new "king" was afraid even to enter Croatia and Pavelich ruled alone, subject to the guidance of Hitler and the Catholic hierarchy. The *Washington Post* of February 21, 1943, noted that, as in former years, Pope Pius XII had telegraphed Pavelich his cordial wishes for another successful year. Such direct approval of the Pope was widely publicized in Croatia where it greatly strengthened the hold of Pavelich.

Martyrdom of the Serbs (p. 172-4) makes clear that the Catholic church in Croatia established the many thousands of *Ustashi* around a mere nucleus of

"... And seem a saint when most I play the devil."



"And thus I hide my naked villainy,
With old, odd ends, stolen forth of Holy Writ,
And seem a saint, when most I play the devil."

—From Shakespeare's *King Richard III*
Act 1, Scene 3.

specially trained terrorists:

"Certain circles claim that these atrocities in Croatia are the work of a small number of *Ustashi*. This claim is not correct. It is true that Quisling Pavelich brought with him from Italy only about one hundred *Ustashi*. The others were organized in Croatia itself. In the cities they consisted first of all of students of the Gymnasium and schools of higher learning, then men of the merchant and artisan classes, all good and peaceful members of the Croatian Heroes organization. . . A great portion of the Croatian youths in the intermediate and high schools participated most actively in the bloody terror perpetrated by the *Ustashi*

against the Serbs. They were the so-called 'Croatian Heroes,' members of an organization which was founded and led by the Catholic priesthood. After the fall of Yugoslavia the Catholic priesthood was in closest collaboration with the *Ustashi* in the massacring of the Serbs, and it cannot be said that it was the doings of individuals limited in scope and time. On the contrary, by the number of priests in the towns where the atrocities were committed it may be plainly observed that those priests led that bloody orgy according to an earlier planned system, methodically and with precision."

"The Catholic priesthood in Croatia, Herzegovina, and Dalmatia carried

out an intensive propaganda campaign for the *Ustashi* government. For years so-called Eucharistic Congresses were held, which were religious manifestations only superficially, but in fact were for extremist political purposes."

It is pointed out on page 241 that, "the close cooperation between the Catholic church and the *Ustashi* authorities is known, which is also evidenced by the fact that among the *Ustashi* officials there are a great number of Catholic priests."

Beginning on page 174, several detailed examples of priest leadership in the persecution are given. More than a score of priests are named with the caution that these are a mere fraction of the number that led the Catholic mobs. Without choosing from among them I will quote merely the first two that happen to be mentioned. Each is preceded by the name of the city where the clergy won notoriety:

"Sarajevo. Dr. Ivan Saric, Catholic archbishop of Vrh-Bosanski, a fanatical Serbophobe of old, began immediately after the fall of Yugoslavia and the commencement of the anti-Serbian terror to write poems of praise in honor of Quisling Pavelich, lauding his destructive work against the Serbs. The Croatian newspapers of that time were full of his poems of praise. Still stronger was his influence over the direct [terroristic] acts against the Serbs in Bosnia. His right-hand man was the priest of Sarajevo, Father Brale, who was a former *Ustashi* officer and personally and openly led that attack.

"Livno. Father Srecko Peric, a monk of Livno, formerly Catholic pastor at Nis, preached from the altar that all the Serbs should be slaughtered. *After the slaughter he promised to absolve the murderers of their deeds, for murder is not a sin if carried out in the interest of*



ANTE PAVELICH

Nazi Quisling of Croatia

the Catholic church. Several thousand Serbs, men, women, and children were tortured and murdered in the most cruel and beastly manner."

In other parts of this book there are documented accounts of priests who were leading governmental authorities under the *Ustashi* and the chief instigators of the mass murders. Such was the above-mentioned Father Brale of whom it is said on page 49: "*The executive power and authority in Sarajevo were in the hands of Hakija Hadzich and the Catholic priest Brale. . . who was insistent on mass execution of the Serbs.*"

20TH CENTURY INQUISITION

"Conversion or death" was the slogan of the militant Catholic church of Croatia in this 20th century Inquisi-

tion. The report of the *Committee of Belgrade* issued on September 8, 1942, under the heading "The Catholicizing of the Serbian Orthodox People" stated (p. 177) as follows:

"With the first wave of terror the *Ustashi* and the authorities began to force the Serbs to accept the Catholic faith. In this Catholic priests especially distinguished themselves on all sides. The terrorized Serbs gave in here and there in the belief that in this way they would save their lives. . . . Public parades were held on the occasion of conversions. The people were forced to display a certain joy over their 'return to the faith of their fathers.' There were arranged delegations as a sign of gratitude and loyalty to Quisling Pavelich in Zagreb. Pavelich kissed one of the leaders of such a delegation."

The well-known rector of a Bulgarian Orthodox seminary in the capital of Bulgaria wrote an appeal to the bishop of the German Protestant church in Berlin to protest against this Catholic Inquisition. From page 281 the following excerpt from his appeal is quoted:

"It is quite evident that the Roman Catholic Church in Croatia together with the Roman Catholic clergy and Catholic leaders, were spiritual instigators and in some instances actual leaders in these persecutions, all in an effort to enforce the conversion of the Serbian Orthodox people into Catholicism. With the same purpose in mind the State employees of Orthodox faith were warned by printed pamphlets, a copy of which is on file, that in the Croatian State only those might remain who embraced the Catholic faith."

"As early as last summer the Croatian minister of State, Dr. Mile Budak, declared that upon the territory of the Croatian State only two religious denominations would be recognized—Roman Catholic and Mohammedan. The 'Catholic Weekly,' official organ of the Catholic diocese of Sarajevo, approves the methods of the destruction of the Orthodox Church as being 'to the glory

of God' and concludes: 'Today the hour has struck when even we Catholics, now and forever, shall part with the prejudices against the revolutionary methods which serve truth, justice, and honesty. The Catholic Church is the best educator and instigator of such movements.'"

In the same appeal several public statements of *Ustashi* state officials are referred to, such as this one by Dr. Victor Gutic: "Hundreds of thousands were murdered, hundreds of thousands were expelled from Croatian territory, and the remainder will be controlled and converted to Catholicism so that within a decade we shall have in Croatia purely Catholic people."

There is no instance in modern history where there was closer union between church and state than in Croatia. This was because Catholic prelates and priests were *Ustashi* leaders and led in the terroristic campaigns. In a report confirmed by the anti-Communist Yugoslav military headquarters in London the following fact was emphasized (p. 65):

"The Catholic clergy were invariably at the head of the *Ustashi* and in some instances they were active participants in the unspeakable crimes with gun and knife in their hands. They pointed out Serbs for murder and led *Ustashi* hordes. At Mostar, Reverend Leo Petrivic, secretary to the Catholic bishop, Dr. Taol, organized and led the bloody *Ustashi* activities in the villages around Ilie."

Complete Catholic control of the State made it possible to give plausible promises of immunity in exchange for conversion to Roman Catholicism. The report just mentioned, on page 65, goes on to say: "The Roman Catholic clergy intensified their efforts to convert the remaining Serbian populace to Catholicism, promising the people that by such conversion they could save their lives. Thus they succeeded in

converting about 30% of the remaining populace [who escaped murder or exile] to Catholicism."

The dominance of the *Ustashi* government made it possible for the Catholic bishops to lay down the law to them. A joint decree of all the Catholic bishops of Croatia stipulated (p. 274): "*Secular authorities have no right to annul conversions made by the Catholic Church representatives. . . . The Committee of the Croatian Catholic Bishops for Conversions will organize courses for those priests who are to act as instruments in the conversions of the Serbian Orthodox into the Catholic Church.*"

LIQUIDATION OF THE ORTHODOX CHURCH

The sadistic attacks on the Orthodox people of Croatia were by no means a mere wave of fanaticism. They were carefully and cold-bloodedly planned, with deliberate concentration on the liquidation of Orthodox priests and bishops. Persecution of the Orthodox was a victory both for the Catholic Inquisition and for the Fascist State of Croatia with which the Catholic church had identified itself, for the Orthodox Christians were staunch democrats and haters of Fascism. The fate of the clergy is sharply etched in the above-quoted appeal to Berlin Protestants by the rector of a Bulgarian seminary (p. 279):

"The same fate befell the entire Orthodox clergy. They were ruthlessly murdered or were thrown into prison dungeons or concentration camps, or were driven from the territory after being subjected to terrific tortures and maltreatments. All of the Croatian Serbs within the territory of the Croatian State are at present without their clergy and without anyone to perform pastoral services for them, because all of the Serbian Orthodox bishops and priests were either sim-

ply exterminated in a most ruthless fashion. . . or were thrown into concentration camps, or driven away from their charges. And so the 2,000,000 Orthodox people in the Croatian State have no one to preach them the Gospel."

Several specific cases of Orthodox bishops who were tortured and murdered are given. The following excerpt from page 8 will suffice:

"In these persecutions the leaders of the Serbian Orthodox Church were always first to suffer. The Serbian Bishop Platon of Banja Luka was killed and his body, together with the bodies of several other murdered priests, was thrown into a river and it was some time before they were recovered. The Serbian Archbishop Petar Zimonich of Sarajevo, and Bishop Sava Trlaich of Plasky were imprisoned, mistreated, and tortured beyond endurance. They later died from maltreatment. The Archbishop of Zagreb was first imprisoned and then beaten and tortured in a most inhuman manner. Bishop Irenai of Dalmatia was also imprisoned and later transferred to an Italian concentration camp at Bagne a Ripoli, near the city of Florence. There are numerous other Serbian bishops who have been imprisoned. . ."

In its warfare against heresy the Catholic church is always interested in financial gain as well as the destruction of spiritual freedom. In this persecution of the Orthodox Serbs, even aside from the pillaging of countless valuables and treasures, millions of dollars' worth of Orthodox properties were seized, including untold churches and monasteries. The following instances will serve to show how the Catholic church in Croatia enriched itself by seizing the possessions of the condemned just as it did during the days of the Inquisition:

"The monasteries, several of which

have a great tradition behind them, have been transferred to Roman Catholic religious Orders. Even the patriarchal center Sremski-Karlovci has not been spared. The patriarchal church was sealed after the most valuable treasures were taken away, the patriarchal library was plundered, and the patriarchal palace has been occupied by Catholics." (p. 44.)

"Many of the Orthodox churches were destroyed, others were burned, and still others, including church institutions and their properties were confiscated. . . . Many of the Orthodox churches were desecrated. . . . a number of them converted into Catholic edifices. . . . Fifteen Serbian Orthodox monasteries and churches at Fruska Gora were given to the Catholic monks of the Franciscan order, as was also done with other church properties." (p. 280).

UNDER ORDERS OF THE VATICAN

Just as the Pope in Rome looked on with indifference while the head of the non-Roman Christian church in Abyssinia was brought to Italy in chains, so too did he give his tacit approval to crimes against the Orthodox church in Croatia. Odd conduct for one who pretends to be so concerned about the fate of the Orthodox church in Russia! It is not surprising then to find that the entire hierarchy of Croatia, which takes its orders directly from the Vatican, did not even go through the motions of protesting against the outrages and crimes perpetrated daily under their eyes. So unbearable did this hypocritical silence become that some of the more decent Roman Catholic laymen protested to the hierarchy against their criminal silence. Such is the letter from which the following excerpt is taken—a letter written on February 8, 1942, to the Roman Catholic Archbishop Aloysius Stepinac of Zagreb by a for-

mer minister of the Yugoslav cabinet, Prvislav Grizogno, a Roman Catholic Croat:

"In all these unprecedented crimes, worse than pagan, our Catholic Church has also participated in two ways. First, a large number of priests, clerics, friars, and organized Catholic youth actively participated in all these crimes, but, more terrible, even Catholic priests became camp commanders and, as such, ordered or tolerated the horrible tortures, murders and massacres of a baptized people. One Catholic priest slit the throat of an Orthodox Serbian priest. None of this could have been done without the permission of their Bishops, and, since it was done, they should have been brought to the ecclesiastical court and unfrocked. Since this did not happen, then obviously the Bishops gave their consent, by acquiescence at least."

"Friars and nuns carried 'Ustashi' knives in one hand and a cross and a prayer-book in the other. The province of Srem is covered with the leaflets of Bishop Akshamovich, which were printed in his own print shop at Djakovo. He calls upon the Serbs, through these leaflets, to save their lives and property, recommending the Catholic faith to them. . . . In our country not one Bishop has decreed the fate of the innocent Christian Serbs who have suffered more than the Jews in Germany." (p. 292).

Such is the indictment of the Roman Catholic church in Croatia. The results of this sadism are best summarized in the words of the book we have been quoting that documents its charges beyond the shadow of a doubt: On page 7 it declares as follows: "*If we were to enumerate all the Serbian victims, we would be confronted with the grim realization that about 700,000 Serbs have been butchered in the so-called 'Free Croatian State' of Quisling Pavelich alone. In addition, we would find many thousands who were forced under pain of death to convert from the Orthodox faith to Roman Catholicism.*"

CONCLUSION

Nothing could illustrate better than this list of horrors the truth of the saying that "Rome never reforms." Nor could a clearer case be made to prove that now as always "the end justifies the means," in the eyes of the power-hungry rulers of the Roman church. The very same horrors were perpetrated by the Catholic church in Poland in forcing the conversion of the Orthodox Ukrainians who had been annexed to Poland in 1918 by the unlawful seizure of land east of the Curzon Line. But in neither case have the facts been brought to the attention of the democratic world because of the air-tight censorship of the world press exercised by Vatican agents. As one reviews these facts, given here in sufficient detail, he cannot but conclude that, since the conduct of the Croats is the result of their 1,000-year old Catholicism, it might have been better if they had remained decent pagans.

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ANSWERS

By JOSEPH ZACCHELLO

PROTESTANTS are often unable to answer satisfactorily the inquiries of their Roman Catholic friends concerning matters vital to the way of salvation. This is especially so regarding the correct interpretation of parts of Scripture texts quoted by Roman Catholics to substantiate what they are taught to believe. Each month, Mr. Zacchello, a former Catholic priest, devotes a page to answering some of the more important questions of this nature. (All Scripture texts quoted are from the approved Roman Catholic or Douay version of the New Testament.)

His answer this month concerns
**NEW TESTAMENT TEACHING
VERSUS ROMAN CATHOLIC
TRADITION.**

ROMAN CATHOLICS SAY:

The Bible is not a sufficient rule of faith, because it does not contain all that God has revealed. God's revelation is also contained in tradition, that is, in the spoken word of Christ to his apostles, which was not written down by them. The following texts of Scripture prove this:

"There are, however, many other things that Jesus did; but if every one of these should be written, not even the world itself, I think, could hold the books that would have to be written."—John 21:25.

"So then, Brethren, stand firm, and hold the teachings that you have learned, whether by word or by letter of ours."—II Thess. 11:15.

"I had much to write to thee; but I

In Your Christmas Giving
Remember Our Work at
Christ's Mission

THE CATHOLIC CENTER PARTY— TRAIL-BLAZER OF HITLER

By J. J. MURPHY

HISTORIANS in the future will need to know the full story of Hitler's rise to power, and much that they will have to record will concern the Catholic 'Center Party' in Germany. This article by Dr. Murphy establishes the fact that the 'Center Party' was the actual forerunner of Hitlerism. It supplements his important article in our issue of last April entitled, "HOW THE CATHOLIC CHURCH HELPED HITLER TO POWER," which is now available in pamphlet form.

DEFEENDERS of political Catholicism are more than a little embarrassed by the long-standing record of Vatican cooperation with Nazism. Fortunately for the truth, the array of historical facts, from the Hitler-Vatican Concordat down to Pope Pius XII's plea for a German-inspired 'negotiated peace' last June 2, two days before the Allies entered Rome, cannot be made to disappear even by the master magicians of Catholic propaganda. In desperation Roman strategists have shifted their ground and turned from Vatican politics to the history of the Catholic *Center Party* in pre-Hitler Germany in search for isolated facts that could be used to whitewash the checkered career of their church's relations with Nazism.

How successful this new strategy of Catholic propagandists has been is evidenced by a brand new book from the pen of Arnold Brecht,¹ a professor in *The New School for Social Research* in New York City. It would appear from this that they are succeeding in using even liberals as 'transmission belts.' Mr. Brecht undertakes, in his ponderous German way, to picture Roman Catholicism as essentially anti-totalitarian, and

Catholic Chancellor Heinrich Bruening as the patron saint of German democracy.

Facts that reveal the true relationship of Bruening and the Catholic *Center Party* to Hitlerism are a living refutation of Mr. Brecht and his Catholic inspirers. Such facts could be culled from a number of contemporary historians. But because Konrad Heiden's recent book, *Der Fuehrer*, is acknowledged by Catholic and Protestant authorities alike as the world's most authentic record of Hitler's rise to power, I will use it exclusively as a basis for the following exposé of Heinrich Bruening and his fellow-leader of the *Center Party*, Monsignor Ludwig Kaas.²

THE CENTER PARTY AND THE BRUENING REGIME

The supreme directorate of the Jesuit order that for two centuries had direct-

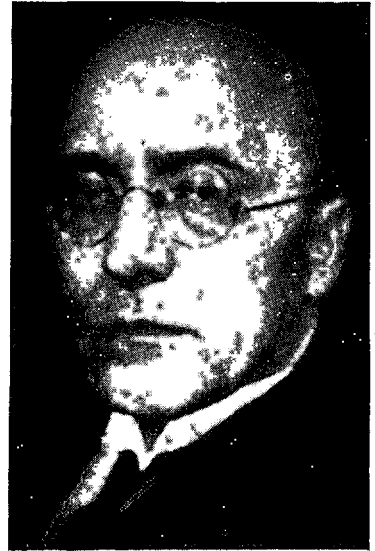
² Houghton Mifflin Company, publishers of *Der Fuehrer*, have widely advertised the fact that Dr. George Shuster, prominent Catholic propagandist and authority on contemporary Germany, has endorsed the book as the most authoritative history on the rise of Nazism. Dorothy Thompson and other authorities on Germany are equally enthusiastic over Mr. Heiden's painstaking gathering of all material pertinent to this important subject.

¹ *Prelude to Silence*, by Arnold Brecht; N. Y., Oxford Univ. Press, 1944.

ed the Vatican in a relentless and unsuccessful war on democracy finally decided, under Pope Leo XIII, on a new strategic plan that conceded to Catholics living under a parliamentary government the right to vote. This was not done out of a new-born love of democracy, but as a last resort to wrest control of governments by a strongly organized Catholic bloc that would control the majority vote or at least the balance of power. Heiden rightly says of the Catholic party founded in Germany under Leo XIII: "The *Center* was a secular makeshift and concession to the era of parliaments; a democratic mobilization of the Church's voting millions."

The *Center Party* in Germany included all classes of Catholics from reactionary noblemen to semi-Socialist workers of the Ruhr. But it voted in parliament as a single bloc, always according to the orders of its leaders. Frequently, however, to keep the party from breaking up, the leaders had to give lip service to democracy and even on occasions make liberal gestures. None the less, at all times its basic decisions were made behind the scenes by the German hierarchy who saw to it that its leader and spokesman was one of their puppets. During the critical years of Hitler's rise to power this decisive position was held by Monsignor Kaas, a German prelate who had been made a "member of the Pope's household."

Heinrich Bruening, a bachelor and sort of lay Jesuit, was the standard-bearer of the *Center Party* during the years when Hitler rose from obscurity to supreme dictatorship over Germany. Like all the leaders of the *Center Party* Bruening shared the Catholic church's love of monarchies. Heiden (p. 420) even tells of Bruening's unsuccessful attempt to persuade Hindenburg to re-



DR. HEINRICH BRUENING

*Leader of the Catholic 'Center Party' and
Reich Chancellor during Hitler's
rise to power*

establish the Kaiser's dynasty.

The man who brought Bruening to power and kept him in the office of Chancellor (prime minister) in spite of parliamentary opposition was General Kurt von Schleicher, spokesman for the German Army, friend of Hindenburg and ardent admirer of Catholic authoritarianism. Heiden (p. 423) admits this just before he goes on to explain that Schleicher's political objective was to establish a dictatorship with a democratic front. It is interesting to note that just as Colonel Juan Perón in the present Catholic-Fascist dictatorship in Argentina disguised his supreme power by taking a subordinate position in the government of the puppet-President, so Schleicher served in Bruening's cabinet.

Chancellor Bruening throughout his regime lacked support from the vast majority of the elected representatives of the people. He ruled as virtual dic-

tator, with the assent of senile President Hindenburg, by an endless series of executive decrees and a repeated suppression of one parliament after another. There was no surer way to undermine democracy and gradually prepare the people for an outright dictatorship. Heiden (p. 394) refers to him in these words:

"The solemn embittered man, who let no one, least of all the people, see the thoughts hidden behind his spectacles must sometimes have shuddered inwardly. . . He had to promulgate his laws in opposition to parliament, as presidential decrees."

Goebbels put it in plainer language when he declared: "*It will always remain the best joke of the democratic system that it provided its deadly enemies with the means to destroy it.*"

Bruening's government made life more miserable for the masses and demoralized them to the point that they were ready to try anything, even Fascism. Heiden on page 391 relates that:

"The German employers made their aimless, unsuccessful, and heartless attack on the poor people; Bruening decreased wages by violent decrees, supposedly lowered prices, too, but not enough—and despite all the efforts and sacrifices of those who were still employed, more and more workers were discharged . . . the number of unemployed rose from three millions to over six millions, actually to far more than seven millions."

Much of Bruening's pity was for the big, reactionary Junker landlords: "At first Bruening believed it unjust to let the big Eastern landowners suffer more than their share . . . for that reason he let them have *Osthilfe*" i.e., large grants of government money (Heiden, p. 443). As a matter of fact the Bruening government spent over 2,000,000,000 marks on this aid to the estates of Eastern Germany. The Kaiser's family got a large share. An old Junker, Herr Oldenburgh-Januschau, spent his large allot-

ment to add a new estate to the three he already possessed. The revelation of these and similar scandals finally forced Bruening to end this type of *Osthilfe*, but he made no move to relinquish his control over Germany.

BRUENING PREPARES THE WAY FOR HITLER

Chancellor Bruening's fellow-Catholic and co-worker, Franz von Papen, frankly told him in 1931, "not to pretend that he was still governing democratically; he was already a dictator and that was good, but why conceal it?" (Heiden, p. 423).

It is self-evident that a virtual dictator like Bruening would fail to furnish the leadership that would inspire democracy to stand up and fight the growing threat of Fascism. But, worse than that, Bruening constantly talked defeatism. He frequently referred to himself as Germany's "last parliamentary Chancellor." As a Rome-inspired Catholic, whose church had defamed and condemned all forms of Socialism, he refused to form a parliamentary alliance of the *Center Party* with the liberal anti-Communist *Social Democrats*, even though he knew that this would have assured the success of German democracy and the defeat of Hitler's Nazi party. In this he sabotaged democracy just as Dollfuss and other clerical politicians were doing in Austria at the same time. Bruening even went so far as to say in parliament, on October 13, 1931, that "agreement between the parties which are necessary for such a (democratic) government is unfortunately out of the question for Germany."

As a climax to his defeatism and in a way that shows that he knew what his government was leading to, Chancellor Bruening went so far as to tip

off Fascist-minded Pierre Laval of France that Hitler was taking over a year later. Heiden (p. 423) puts it this way: "The Chancellor himself confided to his visitor, Laval, that in one year National Socialism would sit in the government." The fact that Laval was a Vatican favorite and was soon afterwards made a Papal prince is the underlying reason why these two men were so intimate and had so much in common in spite of the enmity of their two countries.

Heiden (p. 454) shows that Hitler's fundamental doctrines were in many respects based on Papal encyclicals. Bishop Alois Hudal, head of the *Collegio Teutonico* in Rome, demonstrates at great length in his book, *The Foundations of National Socialism*, written in German, the common purposes and principles of Nazism and Roman Catholicism. It is little wonder then that there was a definite affinity between Hitler and Bruening, in spite of cultural and educational differences. Heiden (p. 456) points out that: "Adolf Hitler sensed a certain affinity between himself and the silent Chancellor and expressed his feelings by an unalterable attitude of deep personal respect."

In his defeatist speeches that were meant to toll the knell of democracy and stress the urgent need of a "politically united Germany," Bruening made to order phrases and slogans that helped carry the Nazi party to victory. The people could hardly be expected to vote for a democratic government that constantly admitted its defeat and helplessness, especially when Hitler offered as an alternative a form of government that promised to give Germany the political unity that Bruening described as the country's only salvation. Referring to one of the many 'leads' that Bruening gave Hitler, Heiden (p. 411) says: "Bruening him-

self gave Hitler the catchword that things could no longer go on as they were. Thus Hitler wormed his way into the State system. . . ." Again on page 748 the same author reveals that: "Von Schleicher . . . had already under Bruening used his good offices to prepare Paris for the coming change in Germany, and Hitler was certainly acquainted with these questionable activities because he himself had drawn the greatest advantage from them."

As time went on Chancellor Bruening gave Hitler even more direct help in his struggle for power. The Bruening government practically abandoned the semblance of democracy and stood by while Hitler terrorized the masses into national hysteria that was bound to breed dictatorship. Heiden (p. 426) tells us:

"But now Bruening himself let this system fall. He was making a sort of palace revolution . . . From now on, with planned inactivity, the Reich government looked on as Hitler strengthened his private army and sent it swarming into every town and village."

Bruening's cabinet minister, General Wilhelm Groener, in the key positions of Minister of War and Minister of the Interior with power over the army and the national police, gave Hitler his backing and protection. In this he had Bruening's permission and approval:

"Groener began to reproach high Prussian police officials for spying on the National Socialist Party, and secretly or even openly supporting Hitler's personal enemies. . . . 'Hitler is a man of legality. We must do nothing against him. We must support him.' Then he intimated that this was also Bruening's opinion." (Heiden, p. 426).

Chancellor Bruening gave Hitler an interview in which he agreed to let Hitler's party name the president of the German parliament or *Reichstag*. Heiden (p. 491) says of this meeting:

"Hitler met Bruening, who seems to have listened in courteous silence; Hitler felt that Bruening had been 'very compliant' . . . From now on Hitler had his Berlin headquarters in the gilded red-plush palace opposite the Reichstag that Goering as Reichstag president was entitled to occupy."

CENTER PARTY SUPPORTS THE HITLER GOVERNMENT

Hitler was made Chancellor of Germany on January 30, 1933, thanks to the financial support and political backing secured for him by Catholic nobleman Franz von Papen, who was made a Papal Chamberlain not many years after he had been expelled from the United States as a spy and saboteur during the first World War. Before and after Hitler's attainment of power, von Papen was publisher of *Germania*, a large Catholic daily newspaper and principal organ of the *Center Party*.

Though Hitler was now Chancellor and had a sizable Nazi representation in parliament, he did not control a majority of parliamentary votes. Nazism at this time had only a loose, temporary hold on the government. The *Center Party*, holding the balance of power, was still strong enough in parliament to block every piece of Nazi legislation, if it cared to add its votes to those that opposed Hitler. *Actually, at all critical junctures it not only did not join the opposition but even voted openly for Hitler's undemocratic measures, including the one that suppressed parliament and legally established Hitler's government as a dictatorship.* Bruening, though no longer Chancellor, was still a top leader in the *Center Party*. He not only voted for these Hitler laws, but played a major part in lining up a unanimous *Center* vote in favor of them.

"'We still have to carry on a very intensive struggle,' writes Goebbels on

February 1, 1933 . . . 'we need a majority (in parliament).' Practically speaking this meant an understanding with the *Center*, which in secret was exceedingly willing for an understanding." (Heiden, p. 540)

As Hitlerism gradually took over more and more control of the country, the *Center Party* took no action, and in critical moments failed even to give lip service to democracy. Duly elected members of parliament, representing Leftist parties, were violently excluded from the Reichstag, while the *Center Party* gave its silent assent. Even when the Nazis burned down the Reichstag and brazenly blamed it on the Communists in a sinister plot to terrorize the country into further fear of the 'Red menace' and subservience to Fascism, the *Center Party* supported this monstrous crime by deliberate silence. Heiden (p. 562) records the shameful fact in the following restrained words:

"On the day after the Reichstag fire, the 'Center' met to consider a course of action. Crime was openly ruling in Germany; none of these men believed that the Communists had set the fire. Monsignor Kaas, however, put through a resolution that for the present the 'Center' should 'hold its peace,' and not openly accuse the government of incendiarism and falsehood."

At no later time did the *Center Party* break this 'temporary,' conniving silence. The diabolical trick of the Nazis was accordingly accepted by the credulous masses and did more than any other piece of propaganda to lure them into the coils of Fascism.

Negotiations to give Nazism the blessing and backing of the Catholic church began as soon as Hitler was made Chancellor.³ They aimed at an immediate

³ Heiden on page 634 tells how the feast of the Holy Shroud in Germany, held by the Catholic church, was made into one of the most gigantic religious pageants ever held. It was a few months after Hitler came

Concordat that would provide for abolition of the *Center Party* and in its stead direct deals between the authoritarian leaders of Germany and the Vatican. As these negotiations progressed rapidly, Hitler treated the *Center* with increasing contempt. Bruening, however, continued to play up to Hitler and cooperate with him, not knowing that Pope Pius XI and his Secretary of State, the present Pope Pius XII, were selling out the *Center Party* as a makeshift that had served its purpose and would no longer be needed. The Hitler-Vatican Concordat was signed less than twenty weeks after the *Center Party* and the Nazis made Hitler legal dictator of Germany. Three days previous to the signing of the Concordat the *Center Party*, under orders from Pope Pius XI, dissolved itself. Unlike Paul Loebe, leader of the *Social Democrats*, and the leaders of other parties who fought Hitlerism, Bruening was unmolested and continued to live in Germany for almost a year after the *Center Party* was disbanded. Shortly before the Blood Purge he was allowed to leave Germany. He had rendered invaluable service to both the Vatican and the military reactionaries of Germany.

FRANZ VON PAPEN

Catholic propagandists make a point of identifying the *Center Party* with Bruening. If it were not too embarrassing they might also identify it with Franz von Papen, largest publicist of the *Center Party*. The highly reliable *Current Biography* (1941) states that "for years he has been the Pope's German voice." But because it is widely known that von Papen secured for Hitler the money that pushed him into

power, served with him as Vice Chancellor, and later signed for Hitler the Vatican Concordat, Catholic propagandists prefer to forget how closely identified he has been with the *Center Party* and Roman Catholicism.

Von Papen, like Bruening, was a creature of General von Schleicher, who saw in Roman Catholicism the bulwark of German militarism and reaction. Heiden (p. 456) says of Schleicher and von Papen:

"Schleicher hit on his old pal, Franz von Papen, the major of Uhlans, the diplomatic spy, the son-in-law of heavy industry—and the Catholic nobleman. For months he built up this new tool. . . . To Schleicher this shrewd, wealthy, distinguished man, with the highest connections, apparently in good odor in Rome, was 'the Center,' just as Schleicher himself was 'the *Reichswehr*' (German Army), or Hitler was 'National Socialism.'"

MONSIGNOR KAAS

During the years Bruening was in office as Chancellor, he was the *Center Party's* front man. But both during that time and after, the real boss and official spokesman of the *Center* was Papal Monsignor Ludwig Kaas, intimate of von Schleicher, confidant of the present Pope who at that time was Papal Nuncio in Berlin. Everything that Bruening did had to have first the approval of Monsignor Kaas.

After Bruening's chancellorship was terminated through a conspiracy of von Schleicher and von Papen, Monsignor Kaas himself took over open negotiations with Hitler. Heiden (p. 464) narrates as follows:

"On the day after Bruening's fall, Hindenburg received Dr. Kaas, the leader of the *Center*. The ground of German politics indeed had shifted. Kaas said: 'Yes, the *National Socialists* (Hitlerites) must now enter the government;' " Franz von Papen was made Chancellor in Bruening's place,

to power, in the spring of 1933. Heiden remarks that at that time the Concordat negotiations "had been in progress for some time."

but Kaas refused to give him the support of his party, even though both of them agreed on giving the Nazis a large share in the government. The point on which they fell out was that Msgr. Kaas wanted *open* power for the Nazis, while von Papen thought that there was more to gain by keeping their power in the government *under cover*.

Msgr. Kaas did not deny that he wanted to see the Nazis come to power. However, he always camouflaged his purpose with the Jesuit pretext that the best way to destroy their popularity was to give them control of the government. Even pro-Catholic Arnold Brecht in *Prelude to Silence* admits that every sensible person realized from the beginning that, if Hitler were to come to power, he would destroy the German republic. It is silly to postulate that a master politician like Kaas did not

know what he was doing when he insisted on giving Hitler power.

Msgr. Kaas, however, had not waited until Bruening's dismissal to display his support of the Nazi cause. When in January, 1933, it was proposed to dissolve parliament and temporarily halt elections in order to deprive Hitler of parliamentary support, Msgr. Kaas in an open letter threatened that there would be revolution in the streets if the Reichstag were temporarily dissolved. His threat bore fruit. Hindenburg yielded to him and called for new parliamentary elections. As expected, Hitler won a sweeping victory. Heiden (p. 530) says of this threatening letter of Msgr. Kaas:

"When Kaas wrote this, he knew that *National Socialism* would inevitably come to power by way of the Reichstag (parliament)."



HITLER AND FRANZ VON PAPEN (ARROW) TRAVELLING BY PLANE.

A few weeks later, when Hitler's parliamentary support had increased and he saw the opportunity to impose his regime on the country as a dictatorship, Msgr. Kaas threw in every parliamentary vote of the *Center Party* with those of the Nazis to force through an 'Enabling Act' suspending parliament and legalizing Hitler's dictatorship. In other words, he opposed the suspension of parliament when it meant the downfall of Hitler, and favored it when it meant the establishment of Hitler's dictatorship.

Even Arnold Brecht, who writes like a Catholic propagandist of the *Commonweal* type, is forced to admit in *Prelude to Silence* (p. 97) the facts of this final betrayal of democracy at the hands of Msgr. Kaas' *Center Party*. He says:

"In the Reichstag (parliament), however, Hitler could obtain two-thirds (of the votes) in an unquestionable fashion only if the Catholic *Center* would vote for the bill. On March 23, the Catholics did indeed do so, bringing the majority up to 444 votes of Yes against the 94 Noes of the *Social Democrats* . . . If the *Center Party* had voted against the Act the figures would have been different. . . . *The Act's moral authority and technical legitimacy then could have been questioned anywhere at any time.* . . . There was not one among the *Center Party* who voted against the Act or who, although present at the meeting, abstained from voting. Even Bruening cast his vote for it."

Soon after the *Center Party* had served Kaas' ultimate purpose by legalizing the Hitler dictatorship, he betook himself to the Vatican where he helped Cardinal Pacelli, Bishop Alois Hudal and others draw up the Concordat that abolished the *Center Party* and arranged for intimate cooperation between Hitler and the Pope.

Speaking of the latter days of the *Center Party* Heiden (p. 633) has this to say:

"Kaas, the prelate, on May 6, 1933, retired from the leadership of the *Center Party*, went to Rome, and found a position in the Vatican. But Bruening, his successor, carried on, and had conferences with Hitler, who had not as yet revoked his bid for collaboration. Actually, the party of the Church, did, for a few months, share the government with the *National Socialists*; in Bavaria Count Quadts-Isny, the new leader of the (Catholic) *Bavarian People's Party*, served as Minister of Economics."

CONCLUSION

These facts above listed are proof of the danger of Catholic political 'center parties' holding the balance of power between democratic and authoritarian political parties in all countries. Invariably these Catholic parties swing a country over to the Fascist side, since they are themselves not democratic, but under orders from the politicians of their church in Rome. A like Center Party is already in operation in the new Italian Government of Signor Bonomi, and others are bound to appear in former Fascist countries after their liberation. If these Catholic political parties were truly representative of the masses of the Catholic people, and free to throw their weight to the democratic side at critical moments, they could be of help toward progress and enlightenment. But under the dictatorial control of the Vatican, which can threaten spiritual excommunication for disobedience, they serve only as a holding force and trail-blazers for Fascism.



VAIN is all our best devotion,
If on false foundation built;
True religion is more than 'notion,'
Something must be known and felt.

—Joseph Hart (1768)

Clerical Fascism In Argentina

By

J. J. MURPHY



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CATHOLIC FASCISM IN ARGENTINA

By J. J. MURPHY

IN A CLANDESTINE REPORT from Buenos Aires to the N. Y. 'Times' of last June 1, 1945, Arnaldo Cortesi bluntly declared: "Things have happened in Buenos Aires recently that exceed anything that this correspondent can remember in his seventeen years' experience in Fascist Italy." How much the Catholic church has had to do with the establishment of Fascism in Argentina is ably exposed by Dr. Murphy as follows:

THE MOST highly centralized international organization in the world is the Roman Catholic church. Its political strategy in any particular country is but one phase of the international master plan worked out by Jesuit strategists at the Vatican. The part of this plot that affects North and South America was indiscreetly revealed in January, 1942, when world Fascism was in the flush of apparent victory. In the *Ottawa Journal* of January 19, 1943, Father A. L. Danis, priest-professor of social science in the University of Ottawa, revealed the plan to establish Catholic rule over both continents of North and South America as follows:

"The people of South America know of Catholic Canada, particularly of French Catholics. Canada is 41 per cent Roman Catholic, and by 1970, everything being equal, the Roman Catholic population will be greater, and may well be in the majority.

"With cooperation between the South American countries increasing, French and English Roman Catholics in this country along with the Catholics of the United States and South America will be able to establish an order based upon the ideals and traditions of Christianity. We shall find a solution to our ills, see a change in society brought about by a Christian order for this hemisphere in accordance with the doctrines of Leo XIII and Pius XI."

Argentina is an ideal birthplace for South American Fascism. It is a large, rich country with a coastline of 2,150 miles and an area almost five times the

size of France. It has about half the foreign commerce of all South America and half of its entire transportation and communication systems. Its population is all white, and a melting pot of many nations. Physically and psychologically it has what it takes to go Fascist. It is controlled by a few wealthy families who find the greatest protection of their economic monopoly in the reactionary stand of the Catholic hierarchy. The *Inter-American* magazine of February, 1944, said: "Argentina's immense wealth is concentrated in the hands of about 2,000 families, who used to run the Government like a small, tight corporation. These families were alarmed at the liberal doctrines coming from the United States." So was the Catholic church alarmed. . . . and that gave birth to Fascism in Argentina.

SPIRITUAL BANKRUPTCY OF THE CHURCH

There is a striking lesson for American Catholics in the fact that the Catholics in Argentina, only one-fifth of the population, put the yoke of Fascism on the other four-fifths. Much as it may surprise us, Argentina is far from being a Catholic country, even though Catholic propagandists in this country try to make everyone believe that all Latin America is 100 per cent Catholic. George P. Howard, a born Argentinian and internationally known Protestant clergyman, wrote in the January 26, 1944, issue of the *Christian Century*:

"Argentina is the most irreligious country in the world. I make this statement after carefully weighing it . . . her soul is starved. The Argentine man has seldom taken religion seriously. The strength of the Roman Catholic church lies in the aristocracy, the landowners. The mass of the people have no faith."

Statistics, published in this country by the Committee on Cooperation in Latin America, show that while in the United States there is a priest for every 600 Catholics, in Argentina there is only one priest for every 8,571 people. Most of them have been brought in from Spain and Italy to reconvert Argentina.*

Now that the tables have been turned, with Russia outbalancing the Vatican in Europe and the center of world gravity shifted to America, the carrying out of the plan to win all America to Catholic Fascism becomes more imperative than ever. On it depends the whole future of the Roman Catholic system.

The one obstacle to Catholic plans to dominate the hemisphere is the United States. But Catholic circles have good reason to believe that that can be overcome, first, by boring within, and then by an economic pincers movement, once political control of Canada and Latin America is in the hands of their church. Within twenty years Roman Catholicism has already won the balance of political power in the United States, attaining at the same time control of public information through its power of censorship over the press, the movies, and the radio.

The facts in this pamphlet prove Catholicism's foundation of Clerical Fascism in Argentina is the first step to control all of Latin America and to

effect an economic boycott of the United States. This will be the southern side of the pincers movement. The N. Y. Times of October 24, 1943, quoted a circular given out by the educational authorities in the province of Tucuman, Argentina, that said, "*Children must be taught that America must realize her destiny within the framework of Catholicism, because anything outside Catholicism is not American, and consequently Protestantism is not American.*"

Most people have been so victimized by Catholic propaganda that they find it hard to believe that a so-called Catholic country is not Catholic at all. How true this is of Argentina can be seen from the first-hand evidence of a prominent and devout Roman Catholic writer, George Doherty. Doherty, a contributor to *Commonweal* and other Catholic periodicals, is a lifelong, practicing Catholic who has been working in recent years in Argentina with the BEW and the FEA agencies of the U. S. Government. In an article called *The Cross and the Sword* in the January, 1945, issue of Harper's magazine, he stated that "20 per cent of the population are not even nominal Catholics." That means that the number of practicing Catholics is less than 20 per cent. Elsewhere in this article, speaking of modern times, he admits that: "Religion was the consolation of Argentine women, but almost no men except priests lived the sacramental life of the Church. *The vast majority of men were freethinkers. . . inclined to be anti-Clerical. Argentine culture was Catholic only superficially.*"

THE PLOT AGAINST DEMOCRACY

The Catholic church during the years of Argentine democracy chafed at the thought of its decreasing power. The more democracy flourished, the

* See John Gunther's *Inside Latin America*, p. 283.

quicker Catholicism declined. Labor unions grew in power and the Catholic church began to lose its hold on the masses. Even its birth rate fell from 38.3 per thousand in 1901 to 22.9 in 1937. But what happened in Argentina was happening in democratic Europe. In 1922 Pope Pius XI took power and gave the signal for Fascist counter-revolution on a world scale by cooperating with Mussolini in the establishment of Fascism in Italy. Catholic movements for the overthrow of democracy were at once set in motion in Austria, Germany, Poland, Spain, Portugal, France and elsewhere. Pius XI also started a militant organization called *Catholic Action* that aimed at corraling Catholic laymen under the direction of the hierarchy in order to obtain political control in democratic countries. In different countries it followed different tactics, but all aimed at the ultimate overthrow of democracy and the establishment of Fascism. It used ingratiating terms such as "the establishment of Christian order." Its motto, made famous by Franco's revolutionaries, was "Long live Christ the King!"¹

In 1922, the year that Fascism began with the accession to power of both Mussolini and Pope Pius XI, the cradle of Fascism was formed in Argentina. It was an institute called *Cursos de Cultura Catolica*. Harmless in appearance it was headed by the leading 'false frontier' of the country, Miguel de Andrea, auxiliary Bishop of Buenos Aires, who passes as a liberal and a faithful friend of the common people. Behind Bishop de Andrea and dominating the Institute were the Jesuits, who

knew that the only way to establish Fascism was under the guise of nationalism.

Catholic George Doherty admits all this:

"The Nationalist leaders were ostensibly very devout but were also tremendously interested in politics, specifically in a political ideal which they identified with Catholicism. Most of them were associated with the '*Cursos de Cultura Catolica*,' an institute founded in Buenos Aires in 1922 which offers free courses in philosophy and religion. Its governing board consists of 28 of the most active and influential lay Catholics in Buenos Aires, and its director is the Auxiliary Bishop of Buenos Aires. Besides serving as a gathering place of Catholic intellectuals, whose works it frequently publishes, the *Cursos* sponsors public lectures, seminars, and associations or 'corporations' of Catholic professional men. . . In books and magazine articles *they have formulated the political theory out of which has sprung the anti-democratic Fascist-type political movement which rules that country today in 1945. . . To them, therefore, the conception of personal liberty . . . is incompatible with a Christian civil society.*"²

Explaining the avowed aim of this *Catholic Action* group of counter-revolutionaries, Doherty states that it is Argentina's "pre-1853 tradition. . . the tradition of authoritarianism and violence, of [Catholic] Spain's autocratic kings." He goes on to say:

"The new Christian society which they advocate would include among its most important quasi-traditional elements an active ministerial service rendered the Church by the state, which would put all its temporal resources, including force, at the command of the Church for the suppression of religious error. This medieval notion of service is supplemented by another idea . . . namely that in its own purely temporal, civil business the state must be guided by

¹ How the Catholic church brought Fascism to power in Italy, Germany, Austria and France, and other countries, is shown in detail in my pamphlets listed on the inside of the back cover. (Pamphlets Nos. 5, 6, 8, 9a.)

² This quotation and all others from George Doherty are taken from his article, *The Cross and the Sword*, in the January, 1945, issue of *Harper's* magazine.

the religious power because the latter has 'all knowledge human and divine.' 'Without the Church,' says Father Julio Meinvielle, one of the leading Nationalist writers, 'the political government can do nothing, because only from the Church does it receive lessons of wisdom.'"

But this 100 per cent Catholic government could not be put over on a predominantly non-Catholic people like the Argentines in its own name. It had to use nationalism and 'Spanish culture' as a disguise. The Catholic church glorified extreme nationalism and identified it with the centuries-old Spanish tradition. It harped endlessly on the threat of liberal democracy, especially that of the United States, to Argentine Nationalism and Spanish Catholic culture. Sax Bradford in his book, *The Battle for Buenos Aires*, confirms this when he writes:

"The formation of Argentine nationalism. . . must be considered an outgrowth of Church-sponsored insistence on the Hispanic tradition of social discipline. The underlying theme of the Church's most able preachers and nationalism's ablest exhorters is: The inner purity of the Spanish Catholic way of life and the Spanish colonial political method must be preserved against the anarchy and immorality of the Anglo-Saxon Protestant world, against Russian communism and the French slogan of Fraternity, Equality and Liberty. To most of the faithful this seems to imply an acceptance of dictatorship as the alternative. *It is becoming increasingly obvious that this is just what it intended to imply.*"

Doherty explains further the Catholic nationalists' hatred of democracy:

" 'Modern democracies,' one of them writes, 'are imbecile and degraded republics which the Church tolerates only because she must' . . . In the light of this absolutist principle Argentine

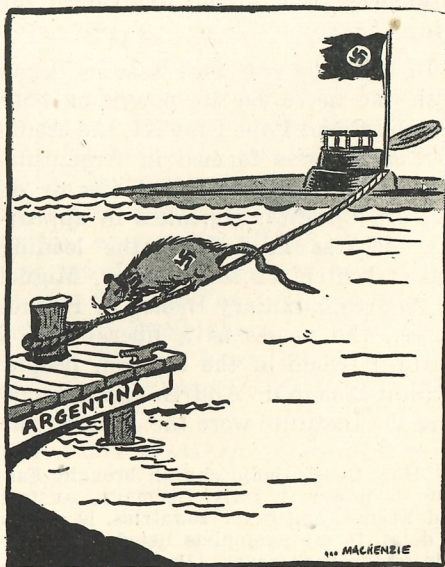
Catholic nationalists generally approve the Fascist-type governments of Spain and Italy . . . Essentially, the Fascist-type society is Christian, they argue; when it attacks the Church, it is a 'friend accidentally gone astray.'"

This is basic Catholic doctrine, and what Cardinal Faulhaber of Germany meant when he said of the apparent conflict between Hitler and the Catholic church: "*We are fighting for our rights within the Nazi regime and not against it.*"³

Catholic nationalists in Argentina openly preached that violence should be used to seize power, and more violence used to preserve it. George Doherty speaking of the Catholic nationalists there, is forced to admit this as follows:

"One of the basic elements of the nationalist theory is that the state should employ violence . . . 'to avoid Communist chaos,' to overcome 'several centuries of bad public habits and the dem-

³ Quoted by Father Coughlin in *Social Justice* of April 3, 1939.



A NEW BERTH

ocratic conception of a licentious society.' The modern world being what it is, the employment of violence by the state has a penitential quality; it is in the nature of punishment for sin, the state acting as the agent of God. Cesar E. Pico, member of the Governing Board of the 'Cursos de Cultura Catolica,' speaks of the 'kingdom that has been promised to the violent' . . . Violence is heroic and soldierly. Nationalist violence can cease only when all opposition and criticism is silenced . . . Catholicism, these writers insist, must unite with this violent nationalism."

No revolution is secure without the support of the masses. Thus the Catholic church in Argentina seduced the masses by playing up false fears and threats, and arousing their hatred against the Freemasons and the Jews. The following quotation by Doherty is from a book by Father Meinvielle, one of the leading priests in Argentina:

"If it has not yet arrived, perhaps the moment is not far off when, if we do not wish to see the name of God proscribed, our temples burned, our priests reviled, our virgins violated by the rabble, it may be necessary to gird our loins and clutch the sword. If through sentimentality, we refuse to fight intrepidly we shall have to live as slaves of a mad minority of Jews."

ESTABLISHMENT OF CLERICAL FASCISM

Though the Catholic church in Argentina dominated only a minority when Argentina was still a democracy, that minority made up the wealthy and reactionary section of Argentine society. In preparation for the counter-revolution it worked its sons into the top positions of the Army. Open propaganda for a Catholic dictatorship started in 1922 with the foundation of the *Cursos de Cultura Catolica*, but it was not until 1930, shortly after the Vatican gave the signal by its approval of Italian Fascism, that it overthrew the liberal president of Argentina and put

in his place General José Francisco Uriburu.

Thence began the downward plunge of democracy in Argentina. But the Catholic church was still not satisfied. There remained the danger of a revival of democracy, and in spite of the reactionary regimes in the next ten years, the hierarchy was not able to destroy religious liberty and win political dominance of the country. That came about by the coup of June 4, 1943, when the Catholic church got its clique of 3,000 top Army officers, known as the GOU, to oust President Castillo and establish a dictatorship under President Ramirez.

This shift from a reactionary government to outright dictatorship is well analyzed by Doherty in the above-mentioned article:

"The motivation of Argentine foreign policy was radically changed by the 1943 revolution, though the policy itself remains essentially the same. The change was this: motives of international opportunism. . . . nourished by German, Italian, and Spanish money and propaganda, were replaced by a dogmatic Christian [Catholic] nationalism given expression by men who consider that they are purging Argentine culture and political life of anti-Christian [non-Catholic] and anti-Argentine elements."

The dynamo of the GOU and the real dictator of Argentina is Colonel Juan Peron, who, until his election to the presidency in February 1946, worked through puppet presidents. Born in 1896, the son of a well-to-do rancher, Peron is rightly described by *Current Biography*, 1944, as "leading a crusade for spiritual renovation, setting out to reorganize the Argentine government on the basis of extreme nationalism."

The same source summarizes Peron's dictatorship and his emergence from behind the scenes as follows:

"Since June 1943 Argentina has had four presidents and an unestimated number of 'palace' revolutions. The man who has remained the most powerful behind-the-scenes figure is young Colonel Juan Peron, considered the brains behind the totalitarian movement in Argentina. . . By the middle of 1944 Peron held the triple post of vice-president, minister of war, and secretary of labor and social welfare."

The former president of Argentina, appointed by Peron, is General Edelmiro Farrell, a man of rugged features and simple mind. He is commonly called "King Kong," because, as the August, 1944, *Inter-American* says, "he probably has as few political convictions as any man who ever headed a government." *Time* magazine called him "the Irish-faced, hard-boiled vice-president."

Samuel Guy Inman says: "The crowd that assumed dominance under the new president, General Edelmiro Farrell, was guided by a program outlined by a secret circular later published by the enterprising Mexican weekly *Tiempo*."

This momentous, highly secret document of the Argentine GOU not only reveals the plans of 'the temporal arm of the Church' for the domination of all South America, but explicitly ties in this conquest with what was happening in Germany, and makes open admission of the part to be played by the Catholic church. *Newsweek* of May 29, 1944, under the title "American Vaterland" reported as follows:

"Last week *Newsweek's* Buenos Aires

correspondent gained access to a document which appears to have set the whole pattern of Argentine official policy. It was a memorandum circulated secretly among the colonels' clique just before the coup that put them in power on June 4, 1943."



EDELMIRO FARRELL

President of Argentina 1944-1946

"Irish-faced, hard-boiled. . ."

Dr. Roland H. Sharp, staff correspondent on Latin-Americas affairs for the *Christian Science Monitor*, writes in his recent book, *South America Uncensored*, (p. 25) as follows:

"The Argentine document is dated May 3, 1943, a month before the Rawson-Ramirez coup d'état . . . Most of its details have already been carried to the point of action, or attempted action, by the Argentine military dictatorship. Addressed to the Argentine Army officers, the memorial declares . . . 'Alliances will be the next step. Paraguay is already with us. We will get Bolivia and Chile. Together and united with these countries, it will be easy for us to exert pressure on Ur-

uguay. These five nations will then easily attract Brazil, due to its type of government and to its important groups of Germans. Once Brazil has fallen, the South American continent will be ours. . . . *Following the German example, we will inculcate the*

masses with the spirit necessary to travel the heroic path on which they will be led. We will do that by controlling the press, motion pictures, radio, books, and education, and *with the collaboration of the Roman Catholic Church.*' "



Here is picture of the military Junta that brought Argentina's Fascist government to power in 1943. Peron is second from left. Farrell (also in military cloak) in center.

The establishment of the present Argentine dictatorship on June 4, 1943, was helped by years of Catholic propaganda. As Doherty points out: "Before the revolution the Nationalists for a decade or more attacked democratic, constitutional government in Argentina and urged overthrow of that government by a minority group. . . . *With few exceptions, the nationalists were and are active Catholics who claim to be advocating a specifically Catholic ideal for political society.*" The Argentine Army officers would not have dreamed of undertaking alone the establishment of a new government for, as Doherty remarks, "they were uneducated men without any knowledge of

civic affairs." The point is that the Catholic intellectuals who engineered the revolution were prepared to step in at once and seize the key posts, but delayed a few weeks to disguise the fact that the revolution was really the result of their plotting. Doherty goes on to say:

"The nationalists greeted the revolution with enthusiasm, and it soon became clear that the program adopted by the government was their program. A simple working arrangement gradually developed, the nationalists supplying the ideas, the army the necessary force. Nationalists were given key posts in most of the ministries and complete control of one ministry, which, from their point of view, is the most important—that of Justice and Public Education. *It is the Cath-*

olic nationalists who have given the Argentine revolution what President Roosevelt called its 'Nazi-Fascist character.'"

POLITICAL SUPREMACY OF THE CHURCH

George P. Howard in the *Christian Century* of January 26, 1944, revealed the tie-up between the Catholic church and the military dictatorship, and that Father Puig and Father Wilkinson were "President Ramirez's closest advisers." He further says:

"Many prelates and priests are back of the present dictatorship. Ramirez has given priests special broadcasting privileges. They harrangue the soldiers in their barracks on the Communist and Labor perils. The leading Catholic sheet, 'El Pueblo,' attacks Protestantism and Masonry in the manner of the Falangist papers in Spain. Recently the Virgin Mary was made an honorary general in the army. She receives no salary but is assigned from the public treasury a vivaticum of ten dollars a day, which, of course, is collected by the Church."

The quick seizure of power by the Catholic church in the months following the setting up of Peron's first puppet-president, General Ramirez, was described as follows in the *Christian Science Monitor* in the first week of December, 1943:

"General Ramirez often is found in the company of Roman Catholic Church representatives, particularly of army chaplains, who are believed to exert considerable influence and pressure on him. The power wielded by the Roman Catholic Church over the new regime is a byword in Buenos Aires. The General receives priests . . . frequently at the Casa Rosada, his official residence. . . . Priest-writers are eulogistic regarding their representation in the Cabinet. Whatever they write and whomever they attack, there is no censorship for them."

Ray Josephs in his book, *Argentine Diary* (The Inside Story of the Coming of Fascism), reports on page 46:

"There has been some speculation as to the authorship of some of the new government's early proclamations. These are now popularly attributed to Ramirez's 'Grey Eminence,' an army chaplain, an intimate of Saba Sueyro's, one Father Wilkinson. I hear he is imbued with Clerical corporate-state doctrines very much on the lines of those professed by Dollfuss of Austrian memory. Father Wilkinson is said to be sitting in the Casa Rosada [Argentine White House] ostensibly to assist in the drafting of public statements, but actually counseling and guiding Ramirez's every action."

Credit for Peron's success in deluding the people with a pretense of democratic ideals can be given to Bishop Miguel de Andrea, the Catholic prelate who for years has posed as the champion of democracy, and now ranks as one of three top advisers of the Argentine dictatorship. His association with the dictatorship throws the masses off their guard. Ray Josephs, in the above-quoted book (p. 47), speaking of Father Wilkinson as an extreme right adviser of the dictatorship, significantly adds: "On the other hand, the pro-democratic Bishop de Andrea is also supposed to have a hand in many of the wiser moves" of Peron. Were it not for these "wiser moves" of Bishop de Andrea, the masses of Argentina would have awakened to the true facts before it was too late.

Nor are Fathers Wilkinson, Puig, Meinvielle and Bishop de Andrea the only prominent co-workers of Peron. The whole Catholic clergy from top to bottom in sermons, writings, and friendly counsel, work to promote the dictatorship. Typical of these is Msgr. Franceschi, who according to Josephs (p. 85), has been a "pro-totalitarian for years" and "has given pro-Axis speeches and sermons, and edits the important Church magazine *Criterio*."

With the increase in the political power of the Catholic church, religious intolerance kept step. Dr. Sharp, the journalist, in his book mentioned above (p. 24), says:

"Accompanying the Fascist reaction in Latin-American government is an upsurge in Clerical activity noted by many qualified observers. It has been marred by intolerance that is reported by Protestant missionaries as more intense than in several decades."

Vincent de Pascal noted in the October, 1944, issue of *Inter-American* that the above-mentioned 'false-fronter' Bishop de Andrea "is now the only Argentine ecclesiastic still maintaining cordial relations with rabbis and Protestant ministers."

Having obtained its goal, the Catholic hierarchy expressed its thanks, through Cardinal Copello of Buenos Aires, to the Peron dictatorship as follows:

"The patriotism shown by Your Excellency in fulfilling one of the deepest hopes and greatest ambitions of the Argentine people has recuperated for our country the morality of its great destinies, the path of which was shown by the great thinkers and heroes who forged its nationality."

CATHOLICIZING THE PUBLIC SCHOOLS

Compulsory teaching of the Catholic religion in the schools was forbidden by the democratic constitution of Argentina. When the church took over, after the Peron revolution, this provision was discarded along with parliament and local self-government in the provinces. But the church, in accord with its long-planned policy, waited a half year before making this openly pro-Catholic move, in an effort to hide the hand that held the dagger. Dr. Sharp, on page 25 of *South America Uncensored*, tells the story as follows:

"Under the Argentine Republic a Cleri-

cal campaign sought for many years to restore the traditional teaching of Roman Catholicism in the schools. The Republic steadily refused to undo a reform instituted by democratic forces intent on separating Church and State. The new Argentine dictatorship on December 31, 1943, made the teaching of Roman Catholicism compulsory . . . The decree applies to 'all public schools of primary, elementary, secondary, and special education . . . high schools and special subsidiaries of the National Universities. . . . and common schools administered by the National Council of Education . . . Since teachers of these classes are subject to approval by ecclesiastical authorities, the hierarchy has regained educational ascendancy . . . Textbooks also are subject to Clerical and governmental approval."

Protestant and Jewish children are now forced to take "moral instruction" from Catholic teachers, if they insist on exemption from the regular classes on Catholic dogmas. Co-education for children over thirteen years of age has been abolished in accordance with the policy laid down by Pope Pius XI in his encyclical on education. Doherty speaks of the extreme economic and governmental pressure that forced the majority of the people of Argentina to consent to enrolling their children in the Catholic religion classes.

Simultaneous with the dictatorial instruction in Catholicism went the purging of all Protestant, Jewish, and liberal teachers. Nor was this restricted to the lower schools. Doherty points out that, "The first step was to intervene and purify the universities and the secondary schools. In all six universities the rectors and deans of the faculties were dismissed . . . Those appointed were with few exceptions nationalist intellectuals . . . These intervenors immediately began to purge their faculties of dissenters. A number of Argentina's most distinguished scholars were discharged . . ."

Ray Josephs, in his book (p. 234)

completes along more positive lines the picture drawn by Doherty:

"School appointments, in particular, show one type: *ultra-Clerical, bigoted Catholics, who represent the most reactionary group within the Church.* This regime holds to the theory that its religious tendencies definitely prove it's not Nazi. 'Nazis,' it says, 'are pagans—we want the Church over everybody.' Everybody—they might add—whether everybody likes it or not. This meets with the approval of many conservative Argentines, both the wealthy who feel that giving the poor plenty of religion will keep them from thinking too much about other things, and the very poor, who have always been held in close check by the Church."

As usual the poor Jewish minority got the worst of it. Doherty tells how Jewish school teachers were purged and Jewish students sometimes "permanently suspended from all Argentine schools by decrees." The Jewish children remaining in the schools were obliged to use "ghetto benches" separating them from the Catholics, according to the *Overseas News Service* of June 20, 1944. Carleton Beals in *The Coming Struggle for Latin America*, (p. 72) tells us that it is not unusual to find "*hymns of hate against the Jews as enemies of the Catholic faith printed on the back of colorful prints of the Virgin.*"

CONCLUSION

Space limitations do not permit accounts of Fritz Mandel's arming of Argentina or of the torturing of Argentines in concentration camps and at the hands of the secret police. Nor is there room to explain the relationship of Clerical Fascism in Argentina to that of Franco Spain and to the Nazi underground in post-war Germany. Yet these all relate to the Jesuit master plan for a third World War against Russia.

The appeasement of Argentina by Britain and the United States fits into the picture. Leland Stowe has rightly called admission of Argentina into the United Nations "*betrayal No. 1 on behalf of a third World War.*" We are ready for more betrayals. Mr. Morgenthau, according to the *N. Y. Times* of June 13, 1945, stated that "Argentina, for instance, as a member of the Bretton Woods bank, would get a loan on its *economic needs* regardless of its '*political ideology.*'"

What we in particular must not forget is that the Catholicizing of our own country is also part of the Jesuit master plan. Jesuit Father Talbot was quoted in the *New York World* of December 14, 1930, at the time that Clerical Fascism started its world conquest, right after the Vatican Concordat with Mussolini, as saying: "*Why can't we raise a tidal wave that will bring Catholic culture into the United States?*" We need always to remember that an organized minority can seize power in any country, just as the Catholic church did in Argentina where it is only one-fifth of the population.

CONFIDENTIAL information confirms reports that the admission of Argentina into the United Nations Organization at San Francisco was the work of Catholic church pressure. A poll of the delegates of all South American countries by newspapermen at ten o'clock in the morning revealed that only two were in favor of it. At three in the afternoon, the South American delegates were called by the Papal Delegation to a conference which lasted well into the night. Next morning every South American country voted for the admission of Argentina. Stettinius, ex-Secretary of State who owed his appointment to Myron C. Taylor, our ambassador to the Pope, also put on the heat in favor of it. Nothing of this, however, appeared in the press.

OF INTEREST ON THE ROMAN CATHOLIC QUESTION

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CLERICAL FASCISM IN AUSTRIA

By J. J. MURPHY

HITLER, the obscure peasant who rose to power in Catholic Bavaria, sprang from a country where Clerical Fascism and anti-Semitism had been rampant for centuries. He was born of a Roman Catholic family in Austria. Even his National Socialism originated there. G. E. Gedye, speaking of Nazism, says: "Its historical roots were Austrian, for it was a development of the *Reichsverein of the German Workers of Austria*, founded in 1913."¹

The way for Hitler to seize his Austrian homeland and start the realization of a new Holy Roman Empire had been opened by Pope Pius XI in his encyclical *Quadragesimo Anno*, in 1931. According to the dictates of this political blueprint, a Fascist state was soon after established in Austria. The later change-over from Fascism to Nazism was easy and natural, since the Clericals had always stressed the blood-ties of Germans and Austrians and had beaten down the last defenses of Austrian democracy. Catholic William Teeling reveals the true state of affairs when he says of Catholics in Germany and Austria:

"In short, there seemed to be for the ordinary Catholic man and woman an immense amount of similarity between the ordinary everyday plan preached by the Nazis, and the sort of authoritarian state advocated by Pope Pius XI in 'Quadragesimo Anno.'"²

Catholic support of Hitler in Germany is well known. Similar Catholic

enthusiasm for Hitler was evident in Austria five years before he took possession. What objections there were in Austria against Nazism were not against its principles and ideals but against its determination to abolish Austrian sovereignty. A Catholic author, J. D. Gregory, admits this:

"Large sections of the non-Socialist Austrian population had watched Hitler's 1933 coup with admiration, and demanded similar strong action against their own Socialists, Communists and Jews by Dollfuss, and, if not by Dollfuss, then by Hitler."³

Our purpose in this article, however, is not to discuss in general the relationship of Nazi-fascism to the Roman Catholic church but to show the political atmosphere that gave birth to Hitler, and the Clerical regimentation of Austria that cleared the way for Hitler's first step in rebuilding the Holy Roman Empire. Even the Catholic church makes no secret of the fact that revival of this church-state empire was Hitler's purpose. Jesuit Father Edmund J. Walsh of the *Foreign Service School* in Washington, D. C., said that "he heard Adolf Hitler say that the Holy Roman Empire, which was a Germanic Empire, must be re-established." (N. Y. *Times*, February 17, 1940.) The seat of this empire had always been Vienna.

ROME-HAPSBURG AXIS

Emperor Francis Joseph, who ruled Austria-Hungary for two generations previous to the first World War, was

¹ *Betrayal in Central Europe*, by G. E. Gedye (1939) page 69. All references to this author are found in this book, unless otherwise noted.

² *Christ for Christianity* by William Teeling, p. 290. Further references to Teeling in this article will be found in this book.

³ *Dollfuss and His Times* by J. D. Gregory, page 199. Any later page references to this author pertain to this book.

the most absolute monarch of a long line of Hapsburgs. His seizure and domination of conquered peoples and his fanatical Catholicism combined to win him the name of "Apostolic Usurper." He planned with Vatican connivance to revive the Holy Roman Empire that had been ruled for centuries from Vienna. Carlile A. Macartney of Cambridge University in his scholarly work *The Social Revolution in Austria* says of him:

"Deeply influenced in his youth by his Catholic mother, a bigoted Bavarian, and by his tutor, later Archbishop of Vienna, Franz Josef was at once genuinely pious, and keenly alive to the political value of the help which Catholicism could give him. . . He still dreamed, it seems, of reviving the world empire of Charlemagne. With Catholic support the dream seemed not impossible."⁴

The Roman Catholic church has never let the idea of the Holy Roman Empire die out. To this day, though there are usually three cardinals and several archbishops in Germany, the Primate of the Catholic church in *Germany* is the Archbishop of Salzburg, Austria, just as in the days of the Holy Roman Empire.

For centuries the Hapsburgs carried on their tyranny with the help of the Catholic church which allowed the acquisitive Hapsburgs to rob Poles, Croats, Slavs and many Italians of their liberty and nationality. The well-known anti-Fascist Count Sforza in the N. Y. *Times* of January 1, 1943, quoted from a Catholic catechism of the Franz Josef era:

"Question: How ought subjects to conduct themselves toward their sovereigns?"

Answer: Subjects ought to conduct themselves toward their sovereigns like faithful slaves toward their master."

⁴ *The Social Revolution in Austria*, by Carlile A. Macartney (1926), page 10. Further references to this same work will be made in the pages immediately following.

Cruel as the church-Hapsburg rule was to subject nations, it was not much better to the full-blooded German-Austrians and Hungarians. The Catholic church's policy has always been incurably reactionary. Macartney (p. 179) characterizes the church in Austria as follows: "She fought consistently against the introduction of lay education, against the lengthening of the school year, even against modern ways of agriculture, and has made herself in no small degree responsible for the backwardness and much of the poverty of her adherents."

Moral conditions in a country oppressed by a wealthy, corrupt church, steeped in politics, were of course extremely low. Drunkenness was one of the people's principal vices. On this point Macartney (p. 180) speaking from first-hand observations says of the Austrian peasant:

"His vices spring to a large extent from the besetting sin of drunkenness, a great evil in Austria, which the Church as a whole has done scandalously little to combat, and has often even fostered in her character of large proprietor of vineyards, breweries and distilleries . . . The percentage of illegitimacy among the children is startling; in Carinthia . . . something like 40 per cent."

As in other countries dominated by Roman Catholicism, the lot of the Jew was pitiful. It was not till after the libertarian revolt of 1848 that they were granted even legal equality. Macartney (p. 224) speaking of the Catholic church and the Jews in Austria says:

"For her they were a nation apart, an accursed people, the deniers and murderers of the Saviour . . . The Church never relented towards them . . . The curses of the Church volleyed down the ages against the 'devil's brood.'"

When the polyglot Hapsburg empire collapsed in 1918, the Catholic church carried on its reactionary traditions.

This succession of ideas is well expressed by Macartney (p. 54), when he says: "The Catholic Church of Austria . . . is the living representative of the old order. She was the chief stay of the Monarchy, but more powerful even than that, for she has outlived it. She is the upholder of conservatism . . . the supporter of country against city, and Gentile against Jew . . . The Catholic Church was and is an active political force; she does not confine herself to stating her ideals, but compels acceptance by her flock with terrible threats of hell-fire."

During Franz Josef's reign, in 1882, the *Christian Social Party* was formed by Catholic Karl Lueger, who was backed by Cardinal Roppolla of the Roman *Curia*. Lueger was for many years mayor of Vienna. The anti-Semitism of Lueger, whom Hitler knew and admired (See *Mein Kampf*, p. 128), is implied in the word 'Christian' used in the Jesuit sense of 'non-Jewish.' This political organization became the instrument of Clericalism right up to and through the days of Austrian Fascism under Dollfuss and Schuschnigg. Macartney (p. 233) says of it, "Thanks to Lueger's personality, almost the strongest party in Austria was one based on anti-Semitism, and essentially reactionary . . . He was strongly supported by the Church."

MONSIGNOR SEIPEL

After the first World War and the dissolution of the Hapsburg empire, impoverished, war-stricken Austria was in a pitiful condition. Austria and Hungary were separated. The setting up of new countries from the subject peoples of the former empire reduced the polyglot country of 53,000,000 inhabitants to a mere fraction of its former territory with only 6,000,000 people, almost half of whom were crowded into Vienna.

Austria was left like a head without a body. Undernourishment and unemployment were everywhere in evidence.

In these pitiful circumstances the *Social Democratic Party*, founded in 1899, took over the government. This Socialist party, even when it was later out of power, controlled a minimum of 42 per cent of the country's votes. It was at all times the largest political party of post-war Austria.

Naturally, Communists tried to take over power in those chaotic times. But, as Macartney (p. 132) observes, "Slowly the Communists came to realize that it was useless to hope to win over the *Social Democrats* for revolution . . . The split between Communism and Social Democracy had become a definite and irretrievable fact." The Socialist leader, Dr. Otto Bauer, stood firm against the Communists to the very end, in spite of the plots and treacherous maneuvers of the Clericals.

In the trying circumstances of post-war Austria, the Catholic church was less interested in helping the starving masses than in embarrassing the Socialist government and forcing it out of office. To this end it turned the peasants against the Vienna workmen to starve them into submission, or at least out of power.

" . . . sermons told the peasant that his corn, his cattle, and his wood were requisitioned for the purpose of allowing a hundred thousand workless men in Vienna to be kept in idleness by the State; that the central system of control which 'oppressed' the peasant was maintained by an alliance of Jewish profiteers . . . that the revolution aimed at socializing his property and destroying his church. The peasant proceeded to adopt a defiant attitude. He placed obstacles in the way of delivering supplies."⁵

⁵ *Austrian Revolution* by Dr. Otto Bauer, Foreign Secretary in the First Republican Government of Austria, page 88. Cf. *Heirs to the Hapsburgs*, by G. E. Gedy, page. 61.

As soon as the Communist danger was fought off by the Socialists, the reactionary parties under the leadership of the Clericals formed a coalition that just managed to defeat the Socialists. They took over the national government, though the Socialists continued until their later suppression to control the municipal government of Vienna.

Later, in 1922, when the immediate post-war crisis had subsided, the leader of the Clerical party, Msgr. Seipel, a



MSGR. IGNAZ SEIPEL

"The Merciless Cardinal,"—noted for "his talent for intrigue and single-minded devotion to advancing the political interests of the Church."

Roman Catholic priest and Papal Pro-natory, had himself elected to office. He had previously occupied a government position in one of the last Monarchy

cabinets. Seipel was not a cardinal, though commonly referred to in Vienna as "The Merciless Cardinal." Nor was he a Jesuit, even though he lived up to the most wily traditions of that order.

Msgr. Seipel was a long-range planner of counter-Revolution. He envisioned a re-established Holy Roman Empire centered in Vienna that would comprise Austria, Hungary, Bavaria, Württemberg, Croatia, Slovakia and Transylvania. To this formidable bloc of nations, Poland and the Latin-Catholic nations might easily be affiliated. In his plan, what would be left of non-Catholic Prussia, Bohemia, Rumania and Yugoslavia after their Catholic territories were stripped away would be of little importance. This planned-on empire is what Teeling (p. 143) discreetly hinted at, when he said of Seipel, "His ideal was an Austria that would be a link between the German States and the Danubian States." Of course, this plan was subject to the demands of later events and could easily be stretched to include Prussia and other non-Catholic territories.

The blueprint of the Catholic counter-Revolution that aims to destroy the liberal ideals and governments ushered in by the American and French revolutions was Pope Pius XI's encyclical *Quadragesimo Anno*. Catholic author J. D. Gregory gives credit to Seipel for that model plan of the Catholic-Fascist State, known in Catholic circles as the "Corporate State." His fellow-Catholic Teeling, who is particularly well-acquainted with Vatican officials, confirms this, when he says:

"Monsignor Seipel was very largely responsible for the papal encyclical, 'Quadragesimo Anno' . . . and for the Constitution on similar lines for Austria, which was so little different from the totalitarianism of Nazi Germany that in the end the two had to merge. Seipel was the leader of Political Catholicism . . ."

Seipel has been called "Old Mole Seipel." And rightly so, for he worked slowly and industriously, but always underground. Until 1929, with one brief interval, he kept control of Austria in his hands, and burrowed ceaselessly. Gedye (p. 4) speaks of it this way:

"Monsignor Ignaz Seipel held few cards, but they were good ones, astutely played. There were tricks to be won for his country, and beyond that—never to be talked of—a chance of scoring below the line for his Church . . . They whispered of the possibility of another comeback (also, of course, years ahead), a come-back of caste and privilege . . . The first thing was to get foreign money into the country, and then second to persuade international finance that its money would never be safe until the power of the Left had been broken, 'Red' Vienna swept into oblivion . . . Seipel's successors carried his anti-Socialist policy to triumph in 1934, thereby destroying democratic Austria and leaving the way clear for the walkover of the Fascist invaders of 1938."

Seipel knew he could not reach and attain power if he revealed his true aims. *He accordingly used 'false front' tactics, such as the Catholic church in America is using today.* Looking back in retrospect to thirteen years previous, Gedye (p. 492) could not help remarking: "How softly trod Msgr. Seipel when first I went to Austria in 1925—how persuasive his slogans. 'True' democracy was what he wanted—the 'freedom of the streets'—disarmament of 'party armies.'"

Behind these honeyed phrases, Seipel planned an illegal anti-democratic army, to which he would gradually give the protection of the State police and the regular army, as well as favorable decisions in the courts. This, too, is confirmed by Gedye (p. 19):

"In 1927 Seipel got the *Landbund* into his reactionary coalition; they, too, mostly became Nazis later on. This was the obvious side of his anti-democratic activities. The discreetly hidden side was the steady but always officially denied efforts to build up an illegal party army to overthrow the power of the Socialists in Vienna, where no constitutional means could shake their firm two-thirds majority of votes."

Ignatius Seipel was born in Vienna in 1876, the son of a theatre doorman. He was a doctor of theology who knew nothing of economics but had an extremely shrewd sense for political intrigues. He was intelligent and fearless. He was extremely ascetic in his personal life, sometimes to the point of displaying a holier-than-thou attitude. He made a point of never smiling. In appearance he was spare, entirely bald, aquiline-nosed, thin-lipped, with cold, sharp eyes. Gedye lists among his striking characteristics, "his overweening political ambitions, his rigid personal asceticism, his genius for cold-blooded, relentless hostility towards a weakened enemy, his sure touch for the right propaganda for the right person, his talent for intrigue and single-minded devotion to advancing the political interests of the Church."

Seipel sold out Austria to international capitalism, shortly after he took office. Gedye (p. 19) says: "From the date of the first League Loan and the Geneva Protocols of 1923, the interests of international finance had been harnessed behind the idea of an Austria in which full freedom to exploit the masses . . . should be restored to foreign and native capital." Even Catholic Teeling (p. 264) bears witness to this: "Catholics found themselves in the very dangerous position of having to oppose the working classes and of going hand-in-glove with capitalism. Msgr. Seipel was a bad offender in this sense . . ."

THE SOCIAL-DEMOCRATIC PARTY

The long-standing domination of the Austrian masses by Roman Catholicism was threatened for the first time by Socialism, organized in Austria under the name of the *Social Democrats*. As Macartney (p. 179) says: "The absence of competition is the treasured advantage of the church. Only Socialism seriously challenges its supremacy, and is therefore anathema to it. The mentality of the peasant of the old style is peculiarly acceptable to the Church. Submissiveness to authority, contentment with one's lot . . ."

The Roman Catholic church thinks of Socialism as the blood-brother of Communism. Pope Pius XI echoed the voice of his predecessors when he condemned Socialism. The real but softened church teaching against Socialism is decidedly anti-Semitic and smacks of the spurious *Protocols of Zion*. It is found, for instance, in the words approvingly quoted by Catholic J. D. Gregory (p. 342):

"Socialism is the old form of Hebrew millenarianism, of the hope of Israel . . . It was not mere chance that Karl Marx was a Jew. He believed that a Messiah would come, but one that would be the reverse of Jesus, whom the Hebrew people had rejected."

Against the unconcealed hatred of Clerical leaders and their determination to kill Austrian Socialism, the workers of Austria and particularly of Vienna were forced from the beginning to form an army of self-defense. It was called the *Volkswehr*. But even under provocation they never took the offensive. When the Clericals attacked their 'model workers' homes,' in February 1934, they fought back bravely against overpowering forces but steadfastly refused to cause chaos by interfering with the normal functioning of the electric and communication facilities of Vienna. Of the years preceding this fatal battle,

it has been rightly stated that, "Again and again . . . the Socialists offered both to Seipel and his successor Dollfuss to disarm and disband the Republican Defense Corps, if the government would see that the Fascists did the same."⁶

A Clerical reactionary put on record his opinion of Vienna workers: "One day we are going to stop that business in Vienna by fair means or foul. Parquet floors and shower-baths for workers, indeed—you might as well put Persian carpets in a pigsty . . ."

G. E. Gedye, who is a non-Socialist and distinctly anti-Communist, had nothing but praise for the ideals and self-discipline of the thoroughly organized Socialist workers of Vienna. Speaking of his residence in Vienna as foreign correspondent for the *London Times* and the *New York Times*, he says (p. 22): "During my twelve years' residence I came to know the workers of Vienna as orderly, class-conscious, peaceable wage-earners, with a sense of democracy ineradicably rooted in their hearts . . . They are extremely slow to anger, patient and hard-working."

There are even Catholic authors that admit the moderation of the Socialists and their fruitless attempts to cooperate with the Clerical government without sacrificing the basic principles of democracy. But at all times they were treated with contempt, and, when under arrest, were abused, while Nazi agents and terrorists received special consideration. The Clericals from the beginning had their own plans for dealing with the democratic workers of Vienna. As Gedye records (pp. 37, 67):

"Msgr. Seipel and after him the pious Engelbert Dollfuss had conferred their blessing on preparations for shedding the blood of the masses and taking such power as they had out of

⁶ G. E. Gedye, *op. cit.*, page 36.

their hands." "So at Riccione, Italy, in 1933, Dollfuss promised Mussolini that the Heimwehr-Fascist program for the destruction of the Socialists should be pushed at top speed."

ILLEGAL CLERICAL ARMY

Msgr. Seipel gradually succeeded in his plans for an unconstitutional private army which could be used to do the Socialist party to death. Various Clerical groups of armed forces were gradually merged with the *Heimwehr* (Home Army) financed and formally headed by the anti-Semitic Prince von Staremborg.

Staremborg was a Vienna playboy, who spent much of his time carousing at the fashionable Kobenzl Bar and other Vienna night-clubs. At other times he would flit to the Italian Lido or to St. Moritz. Frequently, however, a fit of exhibitionism led him back to take over the actual leadership of his private army of reactionaries and peasants. He is on record as calling the Austrian Republic a "monstrosity" and its parliament "a cackle-booth." None the

less, Msgr. Seipel found that he could make good use of the Prince and his army. He gave them both support, and a build-up besides. According to J. D. Gregory (p. 158), he called Staremborg, "an extremely serious young man . . . a great hope for Austria." He also said publicly that "there was nothing falsier than to attribute anti-democratic policy to the *Heimwehr*."

Austrian Clericals, formed through various coalitions, were united in their anti-Semitism and their hatred of Socialism, which they termed the 'Red Antichrist.' In their attitude, however, toward Pan-Germanism, Nazism and more particularly by their concern for personal profit, they were bitterly divided. Internal quarrels, rivalries and jealousies were the cause of countless plots and intrigues within their joint-organization.

What has just been said of Clericalism in general is even more true of the *Heimwehr*. Till 1930 Staremborg, who took part in Hitler's famous Munich *putsch*, favored the Nazi wing of the



Left to right: DR. SCHUSCHNIGG, PRINCE STAREMBERG AND CARDINAL INNITZER SMILE THEIR APPROVAL OF DOLLFUSS.

Heimwehr. As late as November 1931, he pledged himself and his army to Anschluss with Germany, but Hitler did not trust him and broke off his alliance for a couple of years with the *Heimwehr* of Southern Austria. From then on Staremborg personally turned more and more against Hitler and looked to Mussolini for foreign support.

Prince Staremborg was separated from his wife. In spite of uncounted love affairs he eventually decided to marry Nora Gregor, a well-known Viennese actress. The Vatican refused to divorce him, in spite of his money and position, because it was politically inopportune. Later, in 1937, when he had served his purpose in carrying out Seipel's original master-plan, and had become a nuisance and threat to Schuschnigg's government, the Vatican agreed to give him the divorce, provided he would give up the vice-Chancellorship of Austria. Staremborg consented and was dropped suddenly from the cabinet without making even a noticeable protest. A few months later he married his long-intended bride, after receiving from Rome the desired divorce (*divortium*), or 'annulment,' as the Catholic propagandists prefer to call it in English. A few years later a similarly delayed dispensation for marriage was granted to Kurt Schuschnigg, after he was removed from office, to marry by proxy the divorced Countess Vera Czernin, whose husband was still living.

DOLLFUSS, FIRST AUSTRIAN DICTATOR

Heir to the Fascist ideals and policy of Msgr. Seipel was four-foot-eleven Engelbert Dollfuss, who came to be known as "Little Metternich." When Seipel on his deathbed heard of Dollfuss' election, he said, "Now I can die in peace."

Dollfuss was the illegitimate son of an Austrian peasant woman, from

whom he took his family name. The Bishop of St. Pölten interested himself in young Dollfuss and sent him to school at Hollabrunn minor seminary. There Dollfuss persevered for several years in spite of failing in his studies at the beginning of his course. His background is best summarized by J. D. Gregory, when he says: "He had been brought up in an atmosphere of prayer and pilgrimages." Dollfuss started to study for the priesthood and continued long enough to don the soutane. He then decided that he could serve the church better as a layman. Whatever positions he held later in life were secured for him by Clerical influence.

Gedye refers to Dollfuss as "impetuous and half-educated." This simplicity is confirmed by his admiring biographer J. D. Gregory. When referring to Dollfuss, he speaks of "the penny Catholic catechism on which he had been brought up and which to the end was the foundation of his simple creed."

Like Seipel who preceded him and Schuschnigg who followed him, Dollfuss was at heart a monarchist, who dreamt of the restoration of the Holy Roman Empire of the German nation. For this reason he believed like them, in Pan-Germanism, a union of all Germanic nations. Much as he favored church-inspired Italian Fascism to the State-worshipping Nazi brand, and much as he insisted on national sovereignty for Austria, he never turned his face from union with Germany, even from union with Nazi Germany. Even in the face of Nazi arrogance and unreasonable demands, Dollfuss said: "We are always conscious that we are Germans. If our big brother [Nazi Germany] across the way does not and will not understand us, all I can say to him is this. . . . 'We have always insisted that we were able to play the game with you.'" Many of the leaders of the

Heimwehr, that Dollfuss supported, were forever negotiating with Nazi spokesman. Neither Dollfuss nor Schuschnigg took harsh and resolute means to suppress Nazi terrorism. Gedye (p. 89) says of Dollfuss: "The genuineness of Dollfuss' own fight for Austrian independence was in doubt, for he had authorized the notorious Nazi Habicht to come from Berlin to negotiate with him . . ." Hitler and Dollfuss embraced the same anti-democratic principles and aimed at similar Fascist objectives. *It was only Hitler's contemptuous attitude toward little Austria that made impossible a friendly deal and led to growing estrangement.*

Just as in Germany the Catholic Center Party had been dissolved by the Vatican after Hitler came into power, so too in Austria after Dollfuss took over, the church forbade further political activity of the clergy. The Vatican always prefers to deal with authoritarian governments, and to deal with them directly.

Dollfuss looked to Mussolini as a fellow Catholic who would be interested in setting up by counter-Revolution a church-Fascist partnership in Austria, as he had done in Italy. J. D. Gregory, Catholic biographer of Dollfuss, speaking of these fellow dictators, said (p. 217): "They were striving for the same goal, spiritual no less than terrestrial." Elsewhere he says (p. 244), "Above all Dollfuss knew that there was one nation on whom he could rely, one friend who would never let him down."

Dollfuss took office in 1932 by virtue of an understanding with the illegal *Heimwehr*. In his war on democratic government he came later on to rely on this private army more and more. In his suppression of democracy he first began by restricting freedom of assembly. Then by one step after another he

abolished freedom of the press, parliament, and political parties. Finally, through a new constitution, he established a Fascist state. All this was done, of course, in direct violation of his oath of loyalty to the Austrian Republic. It is one more case of Clerical casuistry, where "the end justifies the means."

As would be expected under a Clerical government, freedom of religion scarcely existed. The *Associated Press* of November 15, 1938, mentioned that the Dollfuss-Schuschnigg government had "subjected all who filed petitions to leave the Catholic Church to a mental examination."

THE NEW FASCIST CONSTITUTION

Speaking before the Assembly of the League of Nations on September 27, 1932, Dollfuss said: "Austria is working out a new constitution. In this she will be guided by the principles laid down by Pope Pius XI . . ."

The 'corporate authoritarian constitution' of the Austrian dictatorship cannot be understood except in terms of Pope Pius XI's encyclical *Quadragesimo Anno* and the Fascist constitution of Italy which was the original embodiment of the Pope's ideas.

The relationship of *Quadragesimo Anno* and Mussolini's dictatorship can scarcely be better expressed than in the words of a Catholic author familiar with both of them. He says:

"No government had seriously dreamed of proceeding to a complete adoption of the new ideas of the Corporate State, until Mussolini laid the foundations of the first Corporate State; the *Quadragesimo Anno* in 1931 proclaimed it as a world ideal . . . There is a substantial identity between the principles laid down in the encyclical and the principles incorporated in the Italian constitution."

⁷ J. D. Gregory, *op. cit.*, page 324.

11 Pope Pius XI in a *Papal Allocution* of May 30, 1931, said:

"It was easy for everybody to recognize in the encyclical '*Quadragesimo Anno*' a benevolent allusion to the Italian [Fascist] syndical and corporate laws."

The purpose of *Quadragesimo Anno*, the blueprint of the ideal Clerical state, was to overthrow the democratic principle of government first introduced by the French and American revolutions. Essential to all democracies is the existence of political parties and elections by majority vote. *Quadragesimo Anno* eliminated all political parties. In addition it declares for a fossilized class system, a sort of caste such as existed in medieval times. Its new name for it is "graded, hierarchical order."

Kurt Schuschnigg drafted the Austrian constitution on the lines of *Quadragesimo Anno*. Speaking of this constitution he says: "It deliberately turns its back on formal democratic principles, and on universal, equal and direct suffrage. It lays weight on independent and strong leadership; hence the providing of emergency powers and the right to alter laws by decree."

The Austrian Constitution recognized the juridical position of the Catholic church and its institutions as *defined by Canon Law*—thus giving it priority over any other religious body. It placed education on a Catholic basis, making religious instruction compulsory in schools. Malcolm Bullock in his book *A Study in Failure* (p. 281) quotes an official complaint of the Evangelical Church of Austria that, in the new State constitution, 'Christianity' is made to stand for Roman Catholicism, "as if the Protestant Church did not exist or deserve consideration."

A Concordat between Austria and the Vatican was proclaimed on the

same day as the Constitution, on May 1, 1934. It is worth noting that both were so drawn up that they could be taken over without change by the monarchy when it would be restored to power.

DOLLFUSS' SUCCESSOR

Major Fey, cabinet member of the Clerical government of Austria and head of the police, is suspected of complicity in the murder of Dollfuss.* The actual assassin, however, was Otto Planetta, a former Austrian soldier who had joined the Nazis. Before his death Dollfuss named Kurt von Schuschnigg as his successor.

Schuschnigg, son of an Austrian army officer, was born into a Pan-German, pro-Hapsburg family. He studied under the Jesuits at Stella Matutina College in Voralberg. His character was visibly shaped by the Jesuits who always give particular attention to those who bid fair to be of future use to the church. There he learned to manipulate and use others for his own purpose so unobtrusively that they didn't even realize it. He learned to look upon life as a political game, where each move needed to be quietly thought through, examined from every angle, and planned to the last detail against possible failure—all without letting an inkling leak out so that he would be free to strike at the chosen moment.

No hope for democracy could be expected from Schuschnigg. In his opening speech he said: "We consider it unthinkable that parliamentary democracy should be restored in Austria." Even had Schuschnigg wanted to help free the people he would have found it impossible. As Gedye said (p. 137):

"He was tied by the *Heimwehr*. He was tied by Mussolini, who had just saved him from Hitler and whose condition

* G. E. Gedye, *op. cit.*, page 119.



LITTLE DOLLFUSS, WITH CARDINAL INNITZER ON THE RIGHT, WITNESSING THE PROCLAMATION OF THE NEW CLERICAL-FASCIST CONSTITUTION IN 1934.

for continued support was 'no more democracy in Austria' . . . Above all, he was tied by his own past—by his underlying Germanophilism, his Jesuit upbringing, his admiration of Seipel and personal affection for the murdered Dollfuss."

Lawyer Schuschnigg, like Dollfuss, had received all his jobs through Clerical connections. In 1928 Seipel appointed him to make reports on legal and financial matters of government. In a few years he was Minister of Justice and Minister of Education simultaneously. In the first capacity he had figured prominently in confiscating the property of the *Social Democrats*, in shackling the press and in drafting the Clerico-Fascist Constitution. Of his activities as Minister of Education, Gedye (p. 141) says:

"With energy he flung himself into the task of eradicating liberalism, socialism and free thought from the schools and placing the moulding of the mind of youth in the hands of the priest. Theatre, film and litera-

ture were harnessed to the chariot of the Catholic Church."

Schuschnigg's regime was rocked by the Phoenix Insurance scandal in which his friends and those of Staremburg figured so prominently that it was hushed up. Previous to this under the Clerical government there had been the arms scandal involving multi-millionaire Fritz Mandl and Mussolini. The crash of the internationally known Credit-Anstalt bank was traced to the lavish expenditures of the Clerical government in building up the *Heimwehr*.

Schuschnigg exceeded Dollfuss in his Pan-Germanism. Not long after taking over the leadership of Austria, he discussed appeasement at length with Anton Rheintaler, a close friend of Rudolph Hess, until news of it leaked out and he was forced to discontinue. In July 1936 he signed for Hitler 'Austria's death-warrant.' In his apology for it over the radio in an address to the people, he justified it with the quotation, "The brother seeks

his brother." Of Schuschnigg's leaning toward Germany, Catholic William Teeling (p. 277) says:

"He was much more German-minded than Dollfuss, owing perhaps to his education at the Jesuit college . . . He failed to continue the cry of 'Austria for the Austrians' . . . He always stressed German qualities and the German mission of Austria and there he often played into the hands of the Nazis, who made full use of this point of view."

Dangerous as Schuschnigg's pro-Germanism was and much as it may have contributed to Nazi infiltration, he did not betray Austria into Hitler's hands. This was accomplished behind his back by three of his fellow Catholics. Foremost of these was the German Franz von Papen, Papal Chamberlain and arch-intriguer of Hitler, who had signed the Vatican-Hitler Concordat and was then Nazi ambassador to Austria. Another was Arthur Seyss-Inquart, one of Schuschnigg's cabinet members. Gedye (p. 222) mentions that Seyss-Inquart was "a devout Catholic . . . not only a member but a public speaker for the powerful *Catholic Action*." The third was Guido Schmidt, also a prominent Catholic layman, Schuschnigg's foreign secretary.

When Hitler took over Austria, Seyss-Inquart became Chancellor and President of Austria. Catholic Joseph Burekel was made Gauleiter of Austria.

In honor of Adolf Hitler's triumphant entry into Austria on March 12, 1938, Cardinal Innitzer of Austria ordered the pealing of church bells. A few days later a Catholic proclamation on display throughout Austria informed the people that they must support Greater Germany and its *Fuehrer* "whose struggle against Communism and for the power, honor and unity of Germany corresponds to the voice of Divine Providence." This official church document was signed by all the arch-

bishops and bishops of Austria, headed by Cardinal Innitzer. Later copies of it were sent by the Cardinal to all the priests of Austria so that they might also put their names on record in endorsement of it. Gedye (pp. 243, 348) says of the Cardinal:

"Cardinal Innitzer and many of his Austrian bishops cruelly stabbed their German co-religionists in the back at the height of the struggle . . . In Austria 'the spittle-lickers to the Nazis' was for a time the mildest epithet used by Catholics about their own leaders."

"The higher Catholic clergy have in the main escaped the persecution . . . making, to their eternal shame, common cause with the invader. Over the Cathedral of St. Stephan floats for all to see the flag of surrender and the badge of their own contumely."

CONCLUSION

Catholic Justice Herbert O'Brien of New York City in the March 29, 1938, issue of the New York *Herald Tribune* spoke the mind of Political Catholicism when he rejoiced at Hitler's conquest of Austria and Czechoslovakia. He spoke of the Central European states which "had enjoyed under the benevolent sway of the Hapsburgs, commercial prosperity, independence and peace . . . *What America is witnessing is the normal reunion of these several parts into the original, living structure.*"

The Roman Catholic church is one centralized organization and has the same political ideals and policy whether in Austria or America. The destruction of democracy which it boldly championed in Italy, Austria, Spain, Portugal, Argentina and elsewhere is equally close to its heart in America—only here it is still obliged to work behind the democratic slogans of a 'false front,' as Seipel did in Austria in the early 1920's.

THE TRUE PRIESTHOOD OF CHRIST

THE UNSCRIPTURAL teaching about priests in the Roman Catholic church is boldly proclaimed on every possible occasion. A typical example of this was had at the funeral services for Msgr. William T. Conklin at St. Saviour's Church, Brooklyn, N. Y., last November 3. As reported in the Brooklyn *Tablet* of November 6, the preacher, Msgr. H. Casey, declared:

"A priest is called by God and rightly so to act as a mediator between God and man, and to offer up a sacrifice of propitiation for the sins of men."

Here we have clear proof how Roman Catholic teaching has "turned the truth of God into a lie." (*Rom.* 1:25). Yet, among the hundreds of bishops, monsignors, priests and nuns present, no voice was raised in protest against this flagrant contradiction of true Christian teaching about salvation. No interpreter or 'infallible' pope is needed to expound the Scriptural teaching on this point and to show how pagan and un-Christian is the claim of the Roman church that a mere man is the "mediator between God and man and can offer up a sacrifice of propitiation for the sins of men." In his *Epistle to the Hebrews* (10:14) St. Paul makes it crystal clear that:

"By one offering He hath perfected for ever them that are sanctified."

Again he assures us (*Heb.* 10:12):

"But this man [Christ] after he had offered one sacrifice for sins for ever, sat down on the right hand of God."

And again (v. 10):

"By the which we are sanctified through the offering of the body of Jesus Christ once for all."

Christianity would be nothing new if mere men were still required to offer sacrifices and act as mediators between the sinner and God. Jesus Christ is the one and only mediator, and his sacrifice makes all other sacrifices unnecessary forever more. St. Paul goes so far as to assure us that Christ's sacrifice, once offered, takes away even the *remembrance of sin*, in contrast to the sacrifices of human priests where "there is a remembrance again made of sins." In other words, the sacrifices offered by human priests, before the coming of Christ, were purposely intended to remind men of sins; whereas the sacrifice of Jesus Christ, the one and only true high priest, actually took away sins and all remembrance of them forever in the sight of God.

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CATHOLIC FASCISM IN YUGOSLAVIA

By J. J. MURPHY

(It may be surprising to many to discover that Clerical Fascism worked with the Axis, not only in the larger countries of Europe, but also in the smaller Balkan countries, as the following article by Dr. Murphy clearly shows.)

WELL-MEANING CATHOLICS in this country have been led by their church into believing that it is utterly uninterested in politics as such. Their deception is made easier by their ignorance of history and their naïve belief that their church, like God, "can neither deceive nor be deceived."

The shocking truth of the matter is that in Europe, particularly in Catholic countries, the Roman hierarchy has always played politics with abandon. At times it works behind the mask of "lay Jesuits" like Franco, Salazar and DeValera. Again it prefers to appoint a prelate to crack the whip over the Clerical party. Msgr. Ludwig Kaas in Germany, Msgr. Ignaz Seipel in Austria, and Msgr. Josef Tiso in Slovakia are classic types of priest-politicos. This is especially the case in Eastern Europe where the Catholics are predominantly peasants and functional illiterates.

The truth is finally leaking out how much the Vatican worked hand in glove with Nazi-Fascism in Western Europe. Unfortunately most people are still unaware that it cooperated with the Axis even more openly in Eastern Europe. This happened not only in overwhelmingly Catholic countries like Poland where Cardinal Hlond praised the destruction of the democratic Constitution in 1935, but even in countries like Yugoslavia where the Catholic minority seized political control. How Clericalism came to dominate Catholic Slo-

venia, a province of Yugoslavia, and through Slovenia all Yugoslavia is the story this article has to tell. It might be called "a prelude to Fascism," for Clericalism is the mother of Fascism.

THE ENTERING WEDGE

The Slovenes are a Slav people of Central Europe. Always dominated by the Roman Catholic hierarchy, they were pushed under the yoke of the Habsburg emperors with whom Rome was working for the revival of the Holy Roman Empire. Its catechism taught them that "*subjects ought to conduct themselves toward their sovereigns like faithful slaves toward their master.*"²

Realizing in the 19th century that nationalism, with its desire for political autonomy, was an abiding force, the Vatican decided to take over this national urge in every Catholic country so that it could control it for its own purposes. In Ireland, Poland, Spain, Quebec and elsewhere it convinced the masses of each country that Catholicism was of the essence of their nationality. In a subject country like Ireland or Slovenia it proceeded to use this new political control as a threat to the empire to which the country belonged. For instance, in the Austrian-Hungarian Empire it made Franz Josef, the 'Apostolic Usurper', know and feel that

² A quotation from a Catholic catechism used in Austria up to 1918, as cited by Count Sforza in the N. Y. Times of January 1, 1943.

unless he gave in to the Catholic church it would fan the Catholic Slovenes and Croats into open rebellion against him.³

This explains why nationalism has always been a war cry of the Clerical Party. *For God and Country* is always its motto, as for instance in the Falange of Franco Spain or among the Sinarquists of Mexico. This is why the Clerical politicians in Slovenia called their party, "The Slovenian People's Party." A priest was always the leader. Under Franz Josef's regime it was Father Krek. The present one is Father Kulovets.

The Slovenian People's Party, better known as the SPP, skilfully used social welfare work as a political come-on, especially after it was freed from the Habsburgs and became part of Yugoslavia in 1918 at the end of World War I. Louis Adamic, leading authority on Yugoslavia, was undoubtedly right when he called the SPP, "a shrewdly organized Tammany Hall," and went on to say that, "At its core the Clerical party was just another political-power outfit and under its pious verbiage as cynical as any." He tells how it "used old and tested methods of controlling the jobs and politics of some 10,000 state employees. Wherever it could be done non-Clericals were displaced by Clericals."

PRIEST-POLITICOS

The Fulton Sheen of Slovenia was Father Lambert Ehrlich, a suave priest and university professor. He propagated Fascism in high-sounding intellectual terms under the guise of religion.

³ How the Vatican controlled nationalism in Ireland, not to work for Ireland's freedom, but to drive political bargains with the Kings of England is told in the pamphlet, *Vatican Power Politics in Ireland*, advertised on the inside cover of this issue of our magazine.

He founded a military Clerical-Fascist force called *The Guard*, somewhat similar to Father Coughlin's *Christian Front* in this country.

"But the 'non-political' Father Ehrlich was the head of the local Clerical brain-trust, which included several other priests, all subordinate to the Bishop of Lublyana. And more important still, Father Ehrlich was in spiritual command of *The Guard*, the Academic Dormitory at the university, *Catholic Action* and its rural subsidiary movement *Slovenian Young Men*."

"Father Ehrlich and Dr. Marko Natlachen (clerical Governor of Slovenia) began to make use of *The Guard* late in the 1930's when they set out to transform the University of Lublyana from a fairly liberal institution into a Clerical stronghold. Father Ehrlich's fanatical young 'spiritual storm troopers' spied upon and denounced liberal students and professors. Everywhere there was endless intimidation . . . In fact the label 'Communist' began to be stuck onto pretty nearly everyone who wasn't wholeheartedly with the SPP." ⁴

The open leader of the pro-Fascist Clerical party in Slovenia was Jesuit Father Anton Koroshets who made a profession of politics, just as Msgr. Seipel did in Austria. He ruled Slovenian politics and to a large extent all Yugoslavia from the birth of that post-war country in 1918 until Hitler moved in over twenty years later. He was Premier, Vice-Premier, Minister of the Interior time after time until death put an end to his 'priesthood.'

The kind of political leadership Father Koroshets furnished is not hard to imagine. It is briefly synopsisized in the above-mentioned book *My Native Land*, p. 163:

"Monsignor Anton Koroshets . . . took a fairly decent part in the not too inspiring scramble for power among politicians

⁴ *My Native Land* by Louis Adamic (1943), page 166. This noted American-Yugoslav writer is the author of more than a dozen other books.

which attended the birth of Yugoslavia. From then on, however, the *Slovenian People's Party* was consistently opportunistic and reactionary . . . Father Koroshets was eager to join in the anti-democratic business. And he did join in on at least a half dozen crucial occasions. Out to entrench his Party in Slovenia and to swell its influence in Yugoslav politics, the padre was ready night and day to engage in political tricks which smelled bad from any sort of honest spiritual or intellectual position."

"Father Koroshets helped King Alexander in many ways to kill what little democracy there was in Yugoslavia up to 1929 and thus 'qualified' for the post of Prime Minister under the newly established royal dictatorship."

When King Alexander was assassinated in a plot engineered by Catholic Ante Pavelich, a tool of Nazi-Fascism, he was succeeded by the weak, conniving Prince Paul who acted as regent. Louis Adamic on page 164 of the book mentioned before gives this glimpse of the political vise in which Msgr. Koroshets held Yugoslavia, after Prince-Regent Paul took office:

"The priest-politico, Father Koroshets, promptly got back into the Government and the *Slovenian People's Party*, held important Ministerial positions in Belgrade from the middle 1930's until the Axis struck in 1941. During those years they attained complete control of Slovenia. From 1935 until they decided to ditch him in 1941, the Slovenian Clerical Ministers were closer to the Prince-Regent than anyone . . .

"The undemocratic set-up in Yugoslavia started by Alexander gave Paul no trouble in finding ways and means to help his Clerical friends. He had the final word over the State budget and could push vast sums into the channels they controlled . . . Father Anton Koroshets and Mikha Krek saw to it that nearly all monies allotted to Slovenia for the relief of cooperatives were given to the *Slovenian People's Party* organizations, in most cases run by parish priests . . . The Clericals thus acquired a politico-economic stranglehold on the country and in the 1938 elections they had no difficulty in manipulating the votes of a



JESUIT FATHER ANTON KOROSHETS

" . . . helped to kill democracy."

This Jesuit priest-politico was successively Vice-Premier, Premier, and Minister of the Interior of the Yugoslav government, and his '*Slovenian People's Party*' ruled the country till Hitler moved in.

large number of bewildered, depression-weary peasants."

Nothing in Msgr. Koroshets' career of crooked politics is as obnoxious as the thought that for many years, as Minister of the Interior, he was head of the Yugoslav *Gestapo*, called at that time "the Secret Police" (*Glavnyacha*). He had 15,000 secret agents and 60,000 uniformed gendarmes under his command. The sadism of this priest-directed *Glavynacha* has never been equalled except in the Inquisition or the tortures administered by Catholic Heinrich Himmler, head of the Nazi *Gestapo*.⁵

⁵ Description of the tortures administered during the late 1920's, when Fr. Koroshets was in charge of the *Glavynacha*, are given in *My Native Land*, pp. 109-119.

Just as in Clero-Fascist Austria and in Czechoslovakia the Vatican used both priests and laymen as its tools, so it did in Slovenia. As Msgr. Seipel in Austria worked at times through laymen Dollfuss and Schuschnigg, and Msgr. Kaas in Germany through Brüning and von Papen, so in Slovenia Msgr. Koroshets worked through puppets in many ways. Outstanding among these was Dr. Marko Natlachen. Like Schuschnigg in Austria, he was a lawyer and the man in highest office when Hitler took over. It would be hard to beat Adamic's (p. 166) thumbnail description of him:

"A sharp-faced man in his fifties, Marko Natlachen was an able executive; however, his real job as Governor of Slovenia was to carry out the political will of his priest superiors, Reverend Anton Koroshets and Reverend Anton Kulovets, and of Mikha Krek, who sat in authority in Belgrade . . . of his spiritual mentor, the Reverend Professor Ehrlich. Natlachen was the last conspicuous figure in Lublyana and by 1939 people began to refer to him as 'the uncrowned King of Slovenia.' He could do anything, and he did. In one sudden swoop he shifted 400 teachers who were not entirely pro-Slovenian People's Party. He moved professors and judges all around the country."

THE CONCORDAT AND FASCISM

From the way the Roman Catholic church dominated the region called Slovenia and to a large extent controlled the whole country of Yugoslavia one might be led to think that Roman Catholics were in the majority. While this is true of Slovenia, it is by no means true of Yugoslavia as a whole which has a two-thirds majority of Greek Orthodox Catholics. It was not until 1938, when Msgr. Koroshets as Vice-Premier tried to establish a Concordat between the Vatican and Yugoslavia, that the Orthodox were roused from their policy of appeasement. They

opposed it not only as a threat to their religion but as a trick of the Axis to undermine their country. Adamic (p. 167) is forced to admit that it was virtually an Axis decoy, when he says: "First of all the Concordat was an idea the Axis gave to Premier Stoyadinovich, its chief agent in the unhappy country, to play with."

H. D. Harrison in his book, *The Soul of Yugoslavia*, says: "The Orthodox Church believed the Concordat would give the Roman Catholic church and the Italian cardinals too much power over education and too free a hand in appointing priests for the Army to be just or safe . . . The Orthodox church having fought for centuries for liberty, both religious and political . . ."

The Orthodox succeeded in preventing the Concordat only after a bitter fight that cost many lives. H. D. Harrison, in the book just quoted, hints at the ruthless Catholic repression of the Orthodox who exercised their democratic right of protesting against a tie-up of their Orthodox country with an alien and inimical religion. He says on page 215:

"Father Koroshetz gave orders that all meetings of protest were to be ruthlessly stamped out. He drafted large numbers of Catholic gendarmes from Croatia and Slovenia . . . On several occasions the police fired into the crowd, killing and injuring many people."

The revenge wreaked on the Orthodox by the Vatican agents at that time was nothing in comparison with the wanton spilling of blood that took place when the Vatican and Nazi-Fascists later joined hands for the extermination of the Orthodox church in Yugoslavia. A hint of what took place was given in an article on Ante Pavelich in the November, 1943, issue of THE CONVERTED CATHOLIC MAGAZINE. The full

facts deserved to be featured and will be in a coming issue.

Orthodox opposition was able to prevent the Concordat, but was "too little and too late" to prevent the Clericals from betraying Yugoslavia into the hands of the Axis.

Clericalism is a forerunner of Fascism. This was as true of Slovenia as it was of Austria and Slovakia. In fact it merged so easily and naturally with Fascism that it became impossible to tell where the dividing line might be. The control of Clericals in Slovenia for twenty years made it an easy victim for Hitler. How this took place and the Clericals' part in it is referred to by Adamic (page 167): "*One can assume that there was a deal, that Vice-Premier Koroshets cooperated with the pro-Axis Prince-Regent and the pro-Axis Premier . . .*" This was more than an assumption. It was the only possible explanation of known facts, as the author goes on to show.

When Hitler took over and gave control of Slovenia to his Axis partner Mussolini, the Clerical party and its leaders, Father Kulovets, Father Ehrlich and other priests were glorified and better entrenched than ever. Marko Natlachen, their lay puppet, headed a delegation that went to Rome, right after Axis occupation, to pledge loyalty to the King of Italy, Il Duce and the Pope. On his return he was made president of the *Slovenian People's Party*. The military unit of the Clericals, called *The Guard*, worked zealously for the Gestapo in spying and denouncing fellow Slovenes who refused to be lick-spittles of Fascism.

Facts speak louder than words. The fact that Father Ehrlich's death gave occasion to the Italian-controlled press of Occupied Slovenia to praise him to the skies is in itself the surest proof of his Fascism.



ANTE PAVELICH

Catholic Croat Quisling—responsible for the slaughter of thousands of Serb patriots, including bishops and priests of the Serbian Orthodox church, according to the magazine 'Christianity and Crisis' in its issue of June 29, 1942.

On New Year's Day, 1943, Pope Pius XII telegraphed his cordial good wishes to Pavelich, according to the N. Y. 'Herald Tribune' of Feb. 21, 1943.

What the lovers of democracy in Slovenia thought of Father Ehrlich was made equally clear in an indictment published by the Slovenian Underground at the same time. It called him "*the leading traitor of the Slovenian nation, the initiator of political and police collaboration with Occupation authorities of all reactionary elements, the organizer of terroristic and denunciatory bands serving the enemies of our people.*" It went on to say:

"Up to the very moment of the anti-appeasement revolution in Yugoslavia, that is, almost up to the day of the Nazi invasion, the Clerical clique, of which Ehrlich was the prime mover, cooperated with German Nazism and Italian Fascism in our capital city of Belgrade . . . As its spiritual leader, he put his infamous 'Guard' at the disposal of the Occupation authorities.

"In his own person Father Ehrlich perpetrated these anti-national and anti-liberation acts: In his newspaper 'Free Slovenia' Ehrlich wrote attacks on individuals which resulted in their arrest by the Italians . . . In close contact with the Italian command, Ehrlich had regular meetings with Major Bruchetti of the Fascist Carabinieri . . . The deaths of hundreds of hostages are attributed to the fact that Ehrlich or his 'Guard' gave their names to the Italians."

CONCLUSION

It should not surprise well-informed Americans to learn that Frants Snoy, Slovenian minister in the reactionary Yugoslav government-in-exile and an ardent Clerical, did everything possible to arrange for the delivery in this country of a series of lectures by Father Lambert Ehrlich, the Clerical Fascist, and other priests of his kind from Yugoslavia. He was assured of the co-operation of the American hierarchy and of Slovenian Catholic parishes. It was understood that Mussolini would connive at their emigration from Yugoslavia. Thanks to the opposition of Louis Adamic and others this Clerical-Fascist ruse was nipped in the bud. It shows, none the less, the ideals and the purpose that American prelates share with Father Ehrlich. It is not only of the Vatican that America must be wary, but also of its agents in the American hierarchy who wear false trappings of democracy.

Speaking of the American hierarchy, Louis Adamic, well-versed in European

and American politics, gives both us and the President this very warning. He says (p. 464):

"Part of the hierarchy is busy night and day with clerical politics in reference to the Western Hemisphere, politics whose ethical content is no higher than was that of Reverend Dr. Lambert Ehrlich in Slovenia . . . Men of this stripe are the wrong kind for the President of the United States to try to appease with a reactionary foreign policy, however tentative."

AMERICA'S four Roman Catholic cardinals, of whom only one is still living, are on record as lauding Mussolini and his Fascist regime as sent by God to save Italy and the Roman Catholic church. The following quotations may be found in the book, "What to Do with Italy," by Profs. Salvemini and La Piana (pp. 68-9):

Cardinal O'Connell of Boston declared:

"Mussolini is a genius in the field of government, given to Italy by God to help the nation continue her rapid ascent to the most glorious destiny."

Cardinal Mundelein of Chicago lauded him as follows:

"Mussolini is a great big man, the man of the times."

Cardinal Dougherty of Philadelphia spoke of Mussolini as

"exalting [the Catholic] religion and Italy."

Cardinal Hayes of New York received from Mussolini four decorations, each succeeding one greater than the preceding one, and accepted them with high praise for the Duce.

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QUEBEC—SPEARHEAD OF AMERICAN FASCISM

By J. J. MURPHY

PEOPLE familiar with Quebec were able to appreciate the article in *Life* magazine (Oct. 19, 1942) which described at length how priest-ridden its education and politics really are. But even many of these people have been shocked by recent events into a realization that clerical politics in Quebec constitute a threat to disrupt all of Canada. Quebec has grown to the point where it holds the balance of political power in the national Canadian parliament. Its recent success in frustrating unlimited conscription for foreign military service is just another case in point.

Quebec Catholics openly admit that they consider themselves the only real "Canadians." What they intend to do with Protestantism, once they attain full power, can be deduced from what Jesuit Father Braun of Montreal wrote, with the approval of former Archbishop Bourget, in his book on 'Christian Marriage':

"It is customary to regard Protestantism as a religion which has rights. This is an error. Protestantism is not a religion; Protestantism has not a single right. It possesses only the force of seduction; it is an error which flatters human nature. Error can have no rights."

Counter-Reformation and control of political power in Canada are only part of an international Catholic plot to use a pincers movement against the United States to win control of the entire Amer-

ican continent. In another generation, that is by 1970, Catholic Brazil alone will have a population of 100,000,000 according to its present birth rate. Meanwhile Catholic French-Canadians will hold the whip-hand in Canada. Father A. L. Danis of the Catholic university of Ottawa in a speech before the *Catholic Youth Organization* brazenly revealed his church's plans:

"The people of South America know of Catholic Canada, particularly of French Catholics. Canada is 41 per cent Roman Catholic, and by 1970, everything being equal, the Roman Catholic population will be greater, and may well be in the majority.

"With cooperation between the South American countries increasing, French and English Roman Catholics in this country along with the Catholics of the United States and South America will be able to establish an order based upon ideals and traditions of Christianity. We shall find a solution to our ills, see a change in society brought about by a Christian order for this hemisphere in accordance with the doctrines of Popes Leo XIII and Pius XI." (*Ottawa Journal*, January 19, 1942.)

Catholic Fascism aiming at what it calls "restoration of the 'Christian State'" is a powerful force today in Canada, Mexico and Argentina. But even this American program is only part of a world-wide Catholic plot that succeeded in establishing various forms of clerical Fascism in Austria, Portugal, Italy, Spain and Germany. A common purpose and a common wacery to "re-establish the reign of Christ the King" identifies Clerical Fascists,

¹ Charles Lindsey, *Rome in Canada*, page 216.

whether they are called *Sinarquists* in Mexico, the *Falange* in Spain, *Cagoulards* in France, or the *Order of Jacques-Cartier* in Canada.

Catholic control of the press in the United States and Canada prevented disclosure of this plot. It was not until a couple of months ago that a Catholic member of the Canadian national legislature, T. D. Bouchard, disclosed the plot on the floor of parliament. Appeasers and intimidated politicians joined forces with the servile press and radio to hush-hush the embarrassing disclosure by branding it "preposterous" and abusing Senator Bouchard in typically Catholic fashion. Needless to say, all the defenders of Catholicism against the charges made brandished empty generalities. Not one got down to realities or refuted a single one of the concrete facts advanced by Senator Bouchard.

The purpose of this article is to show that this recent Catholic sore on the body politic of Canada is just the most recent manifestation of a long-standing disease. The plot to Catholicize Canada by force is a century old. With each gain in the Catholic population and each resultant increase of Clerical political power the threat increases. But to understand it you must go back to its roots.

Adolphus M. Hart speaking of the Canadian rebellions of 1837-38 says:

"The true history of the Canadian Rebellion has never been written. It originated in a deep-seated hatred against the English race in Canada. Even at that early period, it contemplated eventually the formation of a Roman Catholic nation on the shores of the St. Lawrence." (2)

One of the boldest admissions of the Catholic church in Canada on its de-

signs to seize political control was the *Programme Catholique*, published several months before elections to the House of Commons in 1871. It was first published in *Le Journal de Trois Rivières* on April 20, 1870. It soon received high-pressure publicity throughout the Province of Quebec, and was reprinted in countless handbills and leading Catholic organs such as *Ordre*, *Nouveau Monde*, and *Courier du Canada*.

The *Programme Catholique* received approval of the hierarchy. The Bishop of Trois Rivières highly endorsed it in a Pastoral letter. The Archbishop of Montreal formally issued the following statement on May 6, 1870:

"This is to certify that I approve of the *Programme Catholique* in every point, and that there is nothing in it, which, in my opinion, is worthy of blame, even on the score of timeliness."

The following excerpts are translated word for word from the *Programme Catholique*:

"THE CATHOLIC PROGRAM AND THE APPROACHING ELECTIONS"

"Our country, submitted to a constitutional rule, will in a short time have to choose Representatives. This simple fact necessarily raises a question which our duty obliges us to settle and this question should be put as follows:

"What should be the course to be pursued by Catholic voters in the controversy that is about to take place, and what should be their line of conduct in the choice of candidates, who will seek their votes?"

"We believe that we can answer this question in a satisfactory manner by affording some development to the ideas expressed by His Grace, the Lord Bishop of Trois Rivières in his last Pastoral Letter.

"Here are the words which we find in it:

"The men whom you send to represent you in the Legislature are required to protect and defend your re-

² *The Political State and Condition of His Majesty's Protestant Subjects in the Province of Quebec*, page 47.

ligious interests, according to the spirit of the Church, as well as to promote and protect your temporal interests, for civil laws are necessarily in relation with religion. It is what the Fathers of the Council [Canadian Catholic hierarchy] plainly said in their decree.

"You should therefore prudently assure yourselves that the candidate to whom you give your vote is duly qualified on both of these points, and that, he offers, morally speaking, all suitable guarantees for the protection of these grave interests . . . It is by a prudent choice of your Legislators that you will assure to yourselves the preservation and enjoyment of that liberty: the most precious one of all, which would give your chief Pastors the supreme advantage of being able to govern the Church of Canada under the immediate advice and direction of the Holy See and the Catholic Church, the mother and ruler of all churches."

"This advice dictated by wisdom will, we trust, be grasped by all the Catholic voters of the Province of Quebec. It is impossible to deny that politics is closely bound up with religion, and that the separation of Church and State is an absurd and impious doctrine. This is particularly true of constitutional rule that gives to parliament all power over legislation, and places in the hands of its members a double-edged sword which may become terrifying.

"For this reason it becomes necessary that those who exercise this legislative authority should be in perfect harmony with the teachings of the Church . . . The full and entire adherence to Roman Catholic teachings in religious politics and social economy should be the first and principal qualification that Catholic voters should demand from the Catholic candidate. It is the safest standard they have by which to judge men and events."

All the Catholic bishops of Quebec approved of the *Catholic Program*, except three. They were as heartily in

favor of it as the others, but thought it might be poor politics on the part of the church to disclose its hand too early in the game. How wholeheartedly the hierarchy approved can best be seen by the joint Pastoral Letter issued on September 22, 1875, by all the bishops. This solemn and official document, written for the instruction of the clergy and people, assumes that the Roman Catholic church is a society perfect in itself, distinct and independent of civil society, having legislators, judges, and power to enforce its laws. From this the Pastoral proceeds to declare that "not only is the Church independent of civil society, she is superior by her origin, her extent and her object." The Pastoral reaches its climax when it categorically declares: "*The State is therefore in the Church, and not the Church in the State.*"

Much as Catholic propaganda spreads the myth that the Roman church scrupulously avoids politics, facts prove the contrary. Virgin Catholic territory like Quebec is striking proof of the essential political nature and purpose of the Roman Catholic system. Charles Lindsay in his extremely tolerant book, quoted above, says (p. 272) of Catholic compliance in Quebec with the joint Pastoral quoted above:

"At every election that has taken place since the joint Pastoral was issued, the parish priests at Quebec have made the walls of the sanctuary echo with the praise of one candidate or party and the censure of the other. They commence, as instructed by their superiors, by reading the joint episcopal letter and proceed to comment on it at great length, returning to the charge on several occasions. Every sermon delivered between the issuing of the writ of election and the day of polling is a political harangue."

How the conspiracy to make Quebec the spearhead of Fascism in all of Canada is now being carried on by the secret Catholic Order of Jacques-Cartier, is fully treated by Senator T. D. Bouchard in his article that follows in this issue of our magazine.

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THE CATHOLIC CHURCH vs. THE PUBLIC SCHOOLS

By J. J. MURPHY

THE ROMAN CATHOLIC church authorities apply to themselves in the most literal sense the words of Jesus Christ, "All power is given to me in heaven and on earth." They claim supreme and unquestionable power over the intellectual, social and moral lives of all men both as individuals and as nations. This authoritarian rule is centered primarily in the Pope. It is exercised in every field of thought and action, including first and foremost the field of education. Pope Pius XI in his encyclical on education, issued December 31, 1929, categorically declared:

"In the first place, education belongs preëminently to the [Catholic] Church for two supernatural reasons . . . As for the scope of the Church's educative mission, it extends over all peoples without any limitation, according to Christ's command: 'Teach ye all nations.' Nor is there a civil power which can oppose or prevent it . . . And the Church has been able to do so much because her educative mission extends also to the non-faithful . . ."

The Catholic church's contempt for the prerogatives of the State and its sovereign people is matched by its arrogant claim to be the *only educator of the world*. In its opinion the State's sole right and duty in regard to education is to collect taxes for the establishment and maintenance of Catholic schools. Even in the past century the Catholic church did not hesitate to make this claim openly in this Protestant, democratic country. Orestes Brownson, well-known Catholic author and publisher, wrote at that time as follows:

"We deny, of course, as Catholics, the right of the civil government to educate; for education is a function of the spiritual society [the Roman Catholic church], as much as preaching and the administration of the sacraments . . . We deny the competency of the State to educate even for its own order, or its right to establish purely secular schools."¹

ATTACK ON PUBLIC SCHOOLS

To the mind of the Catholic church everything is black or white. What the church condemns is absolute evil, what it approves is absolute good. How this applies to education can be seen from the words of Jesuit Father Paul L. Blakely in an article bitterly castigating the public schools in the Sept. 20, 1930, issue of *America*:

"The school, if not a temple' quotes Pope Pius XI, 'is a den.' The public school has never claimed to be a temple. Whatever its pretensions in this respect, it is, most assuredly, something which Catholics must oppose . . . If Catholics do not oppose public schools, what is the meaning of the Encyclical of 1929?"

How Catholics are taught to fight tooth and nail against public-school education is illustrated in the pamphlet by the above-mentioned Jesuit, published by the *America* press, *May An American Oppose the Public School?* There the following orders are laid down:

"Our first duty to the public school is not to pay taxes for its maintenance."

"The first duty of every Catholic father to the public school is to keep his children out of it."

¹ *Orestes A. Brownson's Views*, page 64.

"But for the Catholic father, who, without episcopal sanction, sends his child to the public school when he could enter him at a Catholic institution, there is no excuse in heaven or on earth. He has begun the career of a Herod; it will be no fault of his if he is not guilty of soul-murder."

"And every parish school in the land is a protest . . . and an active, energetic opposition to the damnable doctrine that a Catholic may approve of that system in which religion is dissociated from education."

The truth of the matter is that the Catholic church as an international authoritarian system is essentially opposed not only to democracy but also to the principle of free public education

on which it is grounded. It finds that illiterate people are most subject to its commands, and to this end makes it a prime point of policy to keep them illiterate. It is no accident that people dominated by Roman Catholicism for centuries are illiterate. Over 60% of the Portuguese cannot read. This same is true of Spain, Poland, Croatia, Slovakia, Mexico, and the nations of Latin America. Quebec has always been the most illiterate province in Canada and till 1943, education there was not compulsory. In a Protestant country like the United States, where competition forces Catholicism to use make-up, it seldom reveals its underlying contempt for mass education, even for mere literacy. But occasionally its bitterness boils over. Such was the self-revelation in the following lines quoted from the Jesuit magazine *America* (October 31, 1931):

"This business of teaching every child indiscriminately how to read and write results in nothing more than mass illiteracy. The man who reads and writes badly, as the great majority do today, is more illiterate than the man who does not read at all . . . One heresy breeds another. This indiscriminate 'education' applied to all alike under State systems is the result of the heresy of the equality of man."

The bulwark of American democracy is the public school. To undermine the public school, America's living object lesson in equality and tolerance, the Catholic church has incessantly defamed it. First it objected to it because it read verses from the Bible. Once it succeeded in banishing from many state school systems this symbolic token of religious belief, it started denouncing the system as Godless and pagan. It continues to denounce it as socialistic, Communistic, atheistic, criminal,



JESUIT PAUL L. BLAKELY

. . . "Our first duty to the public school is not to pay taxes for its maintenance."
—from his booklet: "*May An American Oppose the Public School?*" p. 5.

immoral and un-American in an effort to prejudice people against it. The excerpts from Catholic sources that follow will serve to implement this point.

Jesuit Father Francis P. Le Buffe's speech at a communion breakfast of New York City employees was quoted in the *N. Y. Times* of May 17, 1943, as follows:

"Thanks to our Godless American public school system, which is un-American, we have a generation that does not know God."

Jesuit Father Robert I. Gannon, President of Fordham University, at the 172nd annual banquet of the Chamber of Commerce of the State of New York, ridiculed the public schools as breeders of unbalanced criminals. The *Catholic Brooklyn Tablet* of Dec. 14, 1940, quoted him as saying that "now every time we put in an order for a classroom, we have to include an order for two sanitary cells and a chromium gibbet."

Monsignor Fulton J. Sheen in an attack on the fundamentals of democracy in his *Catholic Hour* radio broadcast of Sunday, Jan. 18, 1942, declared his opposition to our public schools as follows:

"A system of education which ignores, sometimes repudiates religion and morality, which trains the intellect but ignores the will, which teaches that there is no such thing as right and wrong . . . is not worth preserving. Let it perish!"

In their fierce hatred of the public school system of America some propagandists stoop to vilest calumnies:

"The object then of these Godless irreligious Public Schools is to spread among the people the worst of religions, the no-religion, the religion which pleases the most hardened adulterers and criminals—the religion of irrational animals. The moral character of the Public Schools in many of our cities has sunk so low, that even courtesans have disguised

themselves as school girls in order the more surely to ply their foul vocation."²

CATHOLIC INFILTRATION

In their plan to overthrow the American public-school system and substitute in its place a sectarian system of education supported by the State, a sort of union of Church and State, the Catholic hierarchy is following a carefully laid strategy. It aims at driving a wedge into the present public-school system by securing 'released time' for sectarian religious instruction. It is interesting to note that as early as 1940 Dr. George Shuster, leading Catholic propagandist, admitted in the winter edition of *The American Scholar* that Catholic strategists were the real originators of the 'released time' movement:

"Realizing that segregation was impossible, wideawake Catholic leaders started a movement to foster religious instruction in the public schools."

Several other wedges were forced into the system at every possible opportunity by obtaining for private parish schools various forms of government support. The Jesuit monthly, *The Catholic Mind*, in December, 1943, argued the case this way:

"Extra-curricular services such as free transportation, books, food, etc. and subsidies such as Federal grants-in-aid are based on needs that are shared equally by the pupils of government and voluntary schools. To deny them to the pupils of one group of schools only, allowing them to the pupils of the other group, violates justice and the right of the parent to direct the education of the child. That is not the American way."

Catholics have frequently secured public funds from the Federal government for the building, maintenance and repair of parochial schools. The follow-

² Michael Muller, *Public School Education*, as quoted by James M. King, *Facing the Twentieth Century*, page 341.

ing account from the *Press Herald Bureau* of Washington, D. C., on September 10, 1943, is a sample of what is being done in many dioceses but without press notices:

"The Federal Works Agency has allocated \$33,457 to rebuild the two-story school at Brunswick, which was recently burned down. This includes re-equipping the school. The applicant is the Roman Catholic Bishop of Portland, Maine."

Whenever the opportunity arises Catholics proceed to take over public-school buildings for their purposes. Oftener than not they can find guileless Protestant ministers to pull their chestnuts out of the fire. In Milltown, N. J., according to *The Christian Science Monitor* of July 6, 1943, the pupils of Milltown's only public school "are dismissed as pupils of a secular school at 11:10 a.m. and immediately, with some exceptions, the same pupils become members of a religious school." After this went on for a while, Dr. Charles H. Elliot, New Jersey Commissioner of Education, intervened declaring the use of a public school for sectarian purposes to be contrary to the law of the State, even though sanctioned by the local Board of Education.

The *Brockton Daily Enterprise* of Brockton, Massachusetts, in its issue of Dec. 16, 1943, carried a news article under the headline, "Asks Franklin Public School Space For Use By Parochial Pupils." The paper went on to tell how the local pastor of St. Rocco's Roman Catholic church had requested the use of a public-school building as a parochial school for his parish. The priest seemed so certain of getting his request that he didn't bother appearing in person before the school board. The Catholic mayor appointed a committee to consider the matter.

Last year a bill was introduced into

the legislature of the state of Alabama to appropriate \$5,000 a year toward the maintenance of a parochial school in Mobile.

In some Catholic sections of the country the Catholic church virtually takes over the public schools without any legal transfer. Father J. A. Burns of Catholic University, Washington, D. C., in a book entitled *Growth and Development of the Catholic School System in the United States* (p. 329) speaks of this as follows:

"But in many districts throughout the Southwest in which the population is entirely or almost entirely Catholic, the public schools naturally reflect the attitude of the people toward religion and assume more or less of a Catholic tone."

PAROCHIAL SCHOOLS

Catholics often pretend that their parochial schools are in every respect the same as public schools, except that at short specified periods the Catholic religion is taught. The facts are quite the contrary. The parochial school aims at giving its young impressionable pupils a Catholic class-consciousness, at giving them a one-sided Catholic view on all social, political and religious problems. For this reason the textbooks used in public-school classes do not suit their sectarian purpose; the Second Council of Baltimore, in 1833, insisted on Catholic textbooks whenever possible and on the revision of public-school textbooks whenever there was no alternative but to use them.

Father Edward McGlynn, who was excommunicated because of his defense of the public-school system, rightly said of parochial schools that they "*are promoted by those who, educated in foreign lands, are but half democratic.*" It might also be added that many teachers in these schools for generations were able to speak only broken English. Father Burns in the above-quoted book

(p. 130) gives us the following picture :

"Catholics were eager to have the Brothers and Sisters in their schools, even though fresh from Germany or France . . . Often, indeed, they took up the work of teaching in English-speaking schools after being in the country only a few weeks. The Sisters of Notre Dame of Namur, for instance, reached Cincinnati October 30, 1840, and on the 18th of the January following when they opened school only one of the band was able to speak English fluently. The case was typical . . . The Sister who could speak English went from class to class in order to help until the teachers had acquired enough English to talk with their pupils. Sometimes a Sister would leave the room and returning with a slate, read from it what she wished to say."

Even today there are several hundred parochial schools in this country where fully half of the course is taught in a foreign language, and English itself takes a secondary place. The Roman Catholic church conducts parochial schools in the following languages: French, German, Italian, Polish, Slovak, Bohemian, Lithuanian, Hungarian, and Ruthenian. A picture of one of these Catholic foreign schools was drawn by a Roman Catholic priest in the *Catholic Standard and Times*, official organ of the Philadelphia archdiocese, in its issue of Jan. 29, 1910 :

"A girl enters the convent; she is perhaps possessed of an elementary education, and perhaps she is not. If she has advanced to the threshold of high school she has done well . . . Three years later, perhaps but two later, little Wladislawa, whom you prepared for First Holy Communion four or five years ago, is hurried out to your neighbor's parish, where she is doing a work that will soon wear the life out of her, for it is beyond her power. There has been no time for training her along educational lines, certainly not along pedagogical lines . . ."

The Catholic people themselves as a matter of fact never wanted the parochial school. They felt no need for it. Even today after over a hundred years of effort, backed by threats of excommunication, 57 per cent of the Catholic youth attends public schools.³ This is confirmed by Thomas F. Byron, a Roman Catholic of Lowell, Massachusetts :

"For the parochial school was never desired by the American Catholic people, neither were they even so much as asked to say whether they wanted it or not, nor do they for the most part regard it with any feeling but that of irksomeness now. The thinking class of Catholics would be glad to get rid of it, if this could only be done quietly and without public scandal. To the minds of nine Catholics out of every ten, the parochial school was no more needed in this country than a fifth wheel for a coach."⁴

It is not only Catholic laymen who resent the zeal of school-boasting prelates who have an eye set on higher ecclesiastical honors. Many Catholic priests resent the narrow, un-American atmosphere of parochial schools. Few of them have the courage to express their opinions in public as did the anonymous priest who wrote "*The Heresy of the Parochial School*" in the February, 1928, issue of the *Atlantic Monthly*. However he expressed their deep conviction when he said :

"We are a people self-ostracized. Our children may not sit in the classroom with the children of the unorthodox. We must have our own schools, our own charities, our own graveyards . . . When the Catholic child is six years old, he is taken to an inquisition as relentless as that over which presided the notorious Torquemada. More violence is done to tender souls by the intellec-

³ Conrad Henry Moehlman, *School and Church: The American Way*, p. 75.

⁴ Quoted by James M. King, *op. cit.*, page 345.

tual lack of the parochial schoolroom than was done to the bodies of other victims in the past . . . There is but one quality that proves the excellence of a religion. It is the excellence of the lives lived by its devotees. When the American bishops cease their school-building crusade and begin the work of developing Christian character there will be hope for the Catholic church in America."

Catholics should attend public schools to learn racial and religious tolerance. With this instruction in secular knowledge they could unite as much outside Catholic instruction as they pleased in their own schools. What is preventing them from instituting a system of religious instruction similar to that of the Jewish religion which is outlined by Morris Fine, as quoted in Bishop Noll's scurrilous attack on the public-school system in a book called, *Public Enemy No. 1*? Mr. Fine says:

"In New York City, for example, there exists a system of weekday schools maintained by the Jewish community which provides not one but five to twelve hours of instruction each week. In addition there are Sabbath schools, Sunday schools and Yiddish schools."

When the Catholic church is unable to impose its rulings on its so-called communicants, it invariably attempts to get the State to act as its agent. Most Catholics disregard the rules and threats of the Catholic church in regard to birth control, so the church is attempting to make its birth control regulations a matter of State law. Likewise with parochial school attendance. Half the Catholics ignore the parochial schools, so the church is trying desperately to make the State support these schools so that the attendance of Catholics will become a matter of State law.

This discussion of public and parochial schools was clearly synopsized in the words written in an editorial of the *N. Y. Times* on January 13, 1930, in criticism of Pope Pius XI's attack on the public-school system:

"The Pope's encyclical sounds a note that will startle Americans, for it assails an institution dearest to them—the public school—without which it is hardly conceivable that democracy could long exist. As was said only yesterday by a critical authority, despite its shortcomings and mistakes, the public school has 'already contributed to society more than all the other agencies combined.' Under its tuitions not only are the elemental lessons which the race has learned taught to children of diverse traditions, racial qualities and religious faiths, but these children have been prepared to live together as citizens in a self-governing state . . . If other churches were to make like claim—that is, that 'the educative mission belongs preëminently' to them for their children, and were to lay like inhibitions, the very foundations of this Republic would be disturbed."

THE AMERICAN WAY

Many Protestant ministers have been led by Catholic propaganda into opposing the public-school system on the grounds that it does not teach religion. They fail to realize that the Catholic church opposes public schools, not because they fail to teach religion *as such*, but because they do not teach Roman Catholicism. Rome's aim and ideal is to dominate education to the exclusion of all other religions, as it does under Catholic dictatorships in Spain, Portugal and Argentina. Its first step in this direction within the United States is to undermine the public-school system as it now stands by making its parochial schools State-supported. From then on its aggressiveness, working through Catholic public-

school teachers and otherwise, will gradually seize control of the entire school system. Those who think such designs fantastic have only to reflect on how our small Catholic minority has already obtained the balance of political power in our predominantly Protestant country.

Religious education is a good thing, and everyone favors it. But it has nothing in common with *sectarian religious control* of our public schools, which would strike at the root of our democratic government. It would lead here, as in Argentina, to segregation of Jew from Gentile, of Protestant from Catholic. It would departmentalize our American school system into a 'ghetto' for Jews, an heretical section for Protestants, a schismatic division for Orthodox Greek Catholics, and various limboes for Mohammedans, agnostics and other classes of unbelievers and religious dissidents. This is not the American way which teaches that various creeds must learn to work and live together in mutual tolerance. Our American way is against sectarianism in public schools, not because it opposes religion, but because it wishes to preserve religious freedom from the inroads of any politically powerful religious sect.

ILLITERACY IN CATHOLIC COUNTRIES

COUNTRIES that Roman Catholicism has dominated for centuries, like Spain, Portugal, Central and South America, and the Philippines are largely illiterate. The pitifully inarticulate and voiceless millions of these Catholic countries, imprisoned in mind and soul, remain helpless victims of superstition and ignorance. Dr. Frank C. Laubach, author of *The Silent Billion Speak* and a devout Protestant, has organized a world movement that is meeting with remarkable success in

combating illiteracy. He has well earned the title, "Apostle of the Illiterates." Last year he left for Latin America, under the joint auspices of two Protestant missionary organizations, 'The Committee on Co-operation in Latin America,' and 'The Committee on World Literacy and Christian Literature.' Illiteracy in Latin America varies between 60 and 80 per cent, depending on the locality.

It is no mere accident that Catholic countries are kept ignorant. Catholicism demands a docility and blind obedience that can be obtained with the least difficulty only from the illiterate. What happens in a Catholic country is illustrated in Spain. Gerald Brenan in his scholarly new work, *The Spanish Labyrinth*, (pp. 49-51) says:

"Until 1836 education had been entirely in the hands of the higher clergy and the religious orders . . . In the elementary schools the children of the poor were deliberately not taught to read, but only to sew and to recite catechism."

This condition extended down to 1910, when, as the author tells us:

". . . the Catholic religion and catechism were compulsorily taught in all the schools and the parish priest had a right to supervise this. So far did this sometimes go that parents used to complain that in State Schools the children passed half their class hours in saying the rosary and in absorbing sacred history and never learned to read."

Educational conditions in modern Italy are described in an article by Peter Wilson, published in the Italian edition of *Union Jack*, British Army paper:

"The educational system in Italy is divided into four sections. The elementary which begins at five years of age and goes on until a child is 10 . . . But the only free education is the elementary one. If you're too poor to pay school fees—well, you just don't go to school after you're 10."

Here in America one does not have to go south of the border to find that Catholic disapproval of education has left its mark. Quebec, dominated by Roman Catholicism, has been the only province in Canada where education was not compulsory. At this late date measures are now being taken to remedy this lamentable condition, following an exposé of conditions in Quebec in the October 19, 1942, issue of *Life*. An official publication of the Canadian government based on the census of 1931, *Illiteracy and School Attendance, Census monograph No. 5*, shows that in the male population over ten years of age the percentage of illiteracy for Roman Catholic French Canadians is 6.18 per cent as contrasted with 0.88 per cent for the British races of Canada, who are overwhelmingly Protestant.

The hierarchy of Quebec never took any steps to urge or oblige Catholic parents to educate their children, except in Catholic doctrine. It did, however, forbid them, under penalty of non-forgiveness of sins to send their

children to any school except a Catholic school. In an official communication of August 31, 1942, Cardinal Villeneuve declared:

"To parents, who, having been duly warned, continue to send their children to a non-Catholic school without the permission of the bishop, confessors must refuse absolution."

(*Diocesan Discipline, art. 454, b.*)

In refusing such elementary rights as that of education to children, Cardinal Villeneuve is only living up to the condemnation of all modern liberties contained in the encyclicals of Pope Pius IX and Pope Leo XIII. Cardinal Villeneuve is officially on record as having publicly condemned these same liberties in practically the same words as those used by the Popes. *Life* magazine in its issue of October 19, 1942, quoted him as follows:

"It is never permitted . . . to grant freedom of thought, writing or teaching, and the undifferentiated freedom of religions, as so many rights which nature has given to man."

POPE AND MUSSOLINI

(By Dr. J. J. Murphy, Associate-Editor of *The Converted Catholic*, 229 West 48th St., New York City. This paper is edited wholly by converted Roman Catholic Priests, thoroughly conversant with all the machinations of Rome; and no Protestant can afford to be without the information it contains. Write the above address for sample copy and subscription rate.)

Three years ago, Fascism seemed triumphant and the Vatican rejoiced. France had fallen, Protestant England had its back against the wall, "decadent" democracy seemed doomed and all of Europe lay at the feet of the Nazi-Fascist dictators. Contrary even to our expectations, the Papacy's pact with Fascism began to seem the wisest stroke of policy for the Catholic church since the Reformation. But now all that is changed. Fascism has crumbled, and the Pope, ruefully surveying the ruins of bombed Rome, bemoans the policy that tied his church to Mussolini's régime.

It is timely, therefore, to recall the facts connected with that fatal tie-up between the Pope and Mussolini, in the following article:

AFTER THE First World War not one, but two autocratic dictators seized the reins of power in Italy, Benito Mussolini in the State, Achille Ratti as Pope Pius XI in the Church. They had a common end: the destruction of the liberal idea of the 19th century and the restoration of authoritarian rule in State and Church. The German Catholic historian Karl Boka¹ succinctly summarizes Pope Pius XI's part in this dual plan as follows:

At this decisive moment the Pope seized the reins and took into his hands the unified control of all fields of endeavor in which his predecessors had distinguished themselves. This was the beginning of *Catholic Action* of far-reaching importance, of the entrance of the church into the fight into the battle for moral and religious renovation, and for the reform of social institutions. And this intervention had for its end the destruction of the liberal spirit of the 19th century.

Achille Ratti, better known as Pope Pius XI, from his youth was stern, strong-willed, ambitious and self-assured. William Teeling, a devout Irish Catholic who knew him personally, described his face as "rather hard and extremely practical." He characterized him even more strikingly when he said that "the present Pope Pius XI, as many an Italian who ought to know can tell you, is far more of a Mussolini and an autocratic dictator than is Mussolini himself."²

Msgr. Ratti, early reflected the strong Jesuit influence of his seminary days by particularly devoting himself to the study of the counter-Reformation. What the counter-Reformation still stands for has been tersely put as follows: "It sees decay and error and pestilence in everything that has been gained since the Protestant Reformation and the French Revolution, including the Declaration of the Rights of Man, the Bill of Rights, equal suffrage, the non-sectarian school—in fact, all democratic institutions."³

As Pope Pius XI, Achille Ratti modernized the counter-Reformation by centralizing all the power of the worldwide church in his own hands. Then, with the help of the Jesuits, he entered into deals with the Fascist leaders for the destruction of democratic liberalism and the

restoration of medieval authoritarianism. *Catholic Action*, a Catholic international political army on the style of the Russian Comintern, and *Quadragesimo Anno*, an economic and labor charter for Catholic Fascist states, were the tools he forged to implement the plan.

Early Diplomatic Experience

The first political assignment of Msgr. Ratti was to Poland to win back that country to the Roman Catholic church. By personal aggressiveness and close cooperation with wealthy Polish landowners he succeeded in getting Poland to accept a Constitution that differed little from that of 1791; it assured, among other things, a virtual monopoly for Catholicism and returned to the church its vast property holdings. He was tremendously impressed by his success. *It opened his eyes to the fact that by close cooperation with powerful reactionaries the Catholic church could re-establish itself as a power throughout Europe.*

While in Warsaw Msgr. Ratti had witnessed Bolshevik armies sweep on to the very gates of the city. He was struck with a realization that the one force that threatened all dreams of Catholic domination was Communism. He conceived for it a hatred equal to his passion to restore the church to its medieval power. At the same time he saw in this new born hatred a priceless opportunity to rally all Europe around the Roman church as the champion of "law and order," and a saving bulwark against Bolshevism. As the years went on his hatred of Communism became a veritable obsession.

Cooperation With Mussolini

On his return to Italy in 1921 where he was made archbishop of Milan, Cardinal Ratti immediately began working on his plan for Catholic Restoration by winning his beloved Italy back to the Catholic faith. This task appeared to him especially urgent, since socialism was becoming extremely active in Milan in organizing workers against the exploitation of a few rich industrialists. He hated socialism almost as much as Communism, considering them the twin offspring of Liberalism, the basic enemy of the church. He worked strenuously against socialism in Milan and played into the industrialists' hands by forbidding strikes.

Meanwhile, Benito Mussolini, backed by recent bribes from the industrialists, was busy using his former socialist reputation to organize Fascism in northern Italy, with headquarters in Milan. Cardinal Ratti had unexcelled opportunities for studying Mussolini and Fascism at first hand. He was aware of the strong anti-Clerical sentiment of many individual Fascists, but as Teeling remarked (p. 75): "Cardinal Ratti did not himself feel that agreement was impossible, nor probably did Signor Mussolini, but the ordinary man in the street felt that if both sides adhered to the doctrines they preached in public, there would never be a compromise."

But beneath the surface there were deeper convictions which they shared in common. Van Paassen puts it this way in his book, *That Day Alone*, p. 460:

"Upon his appointment to the archbishopric of Milan,

¹*Staat und Partei*, p. 75.

²*The Pope in Politics* by Wm. Teeling, an Irish journalist, nephew of a former Privy Chamberlain, p. 28.

³*Days of Our Years* by Pierre van Paassen, p. 539. All the quotations in this article from van Paassen are from this book, unless otherwise noted.

which was the center of the Fascist movement, Archbishop Ratti made the acquaintance of the leader of that movement, Signor Mussolini, and recognized in him the incorporation not only of anti-Bolshevik but of anti-democratic sentiments as well. . . . Mussolini's offer to recognize the Church as an ally in the fight was not turned down. When, at the inauguration of the monument to the Unknown Soldier in Milan cathedral, Mussolini asked if he could bring his blackshirts into the *Duomo*, Archbishop Ratti not only acceded to the request but saw to it that this band of notorious assassins occupied the seats of honor."

Pope And Duce Get Together

Shortly afterwards, Cardinal Ratti was elected Pope. The Jesuits, sensing that the time was ripe for the climaxing of their counter-Reformation, decided that Cardinal Ratti, their pupil and protégé, was their man. Teeling confirms Ratti's foreknowledge of his election to the Papacy when he says (p. 76): "From several of his statements I cannot help but feel that he himself thought it highly probable."

It is equally probable that Ratti and Mussolini reached an agreement before the former went to Rome for his election. This explains Pius' shattering of a 60-year-old precedent, a few minutes after his election, when he went out on the balcony of St. Peter's to give his blessing "to the City and the World" as a gesture of conciliation to Italy. It likewise explains Mussolini's delay in marching on Rome until Pius XI was well settled in office.

In 1922 Pius XI was crowned pope by Jesuit Cardinal Billot with a tiara that cost 1,500,000 lire. When a few months later Il Duce made his celebrated March on Rome, Pius XI felt greatly relieved. A period of anxious waiting had finally ended. We are informed by van Paassen (p. 187) that: Monsignor Gerlach told me in a confidential mood the night following the Duce's arrival in Rome that the Holy Father slept in peace for the first time in many months."

Teeling remarked (p. 114) that Pius XI was "convinced that Mussolini was the only man at that time in Europe with a sufficiently active policy to be able to fight the Bolshevism that he dreaded so much. . . ." This conviction of Pius never changed. Cardinal Gasparri, speaking as Pius' personal representative at the Eucharistic Congress in Sulmona, Italy, shortly before the election of Hitler, said:

"The Fascist Government of Italy is the only exception to the political anarchy of governments, parliaments and schools the world over."

Mussolini, for his part, was confident from the beginning of the church's support and solicitude for his success. In return, previous to his march on Rome, he issued a special decree safeguarding church property. A few months after his establishment in Rome he had his marriage blessed by a priest and his children baptized. He set up a crucifix in every school room as a symbol of Roman Catholicism. To use van Paassen's words (p. 188), "he was kissing the relics of dead saints like any other Sicilian peasant and was currently referred to in the sermons of the Roman clergy as a man of God."

From the beginning Mussolini expressed in action the

enthusiasm for Catholicism that he later put into words: "I wish to see religion everywhere in the country. Let us teach the children their catechism."

Il Duce was, as Teeling says (p. 120), "certain that the Catholic Church is there to help him in his work." This increased his zeal to get rid of anti-Clericalism and Freemasonry. The Catholic *Tablet* of London in 1923 grew eloquent over his benevolence to the church; in the words of the Bishop of Lombardy, he had brought about "the Catholic Awakening."

In the early days of Fascism there were still outbreaks of anti-Clericalism—some from members of the Fascisti. Pius XI protested as a matter of course Teeling remarked (p. 115): "Mussolini replied that he must be given time to control the enthusiasm of all his supporters. He never even once showed any feeling that he sympathized with them. He made many overtures to the Church. . . ."

The main source of discord between Fascism and the church, during the early days of Mussolini's government, was the political power of the Catholic *Popular Party*, led by the liberal-minded priest, Don Luigi Sturzo. The Fascists "realized that the only party too powerful for them in Italy was the *Popular Party*, which was essentially Catholic." Pius XI did not like the *Popular Party*, the more so since it had endorsed individual liberty at its last convention. In fact, he had no regard for democracy or the political parties on which it is founded, as he showed by ignoring all mention of them in his encyclical *Quadragesimo Anno*, the charter of the ideal Catholic state. However, he restrained his impetuosity, knowing that his power over the *Popular Party* was his best bargaining point in a planned-on deal with Mussolini. Though he could have prevented Fascism from becoming a dictatorship by backing the *Populari*, he had no intention of doing so. It was not long before he agreed with Mussolini to dissolve the *Popular Party* in order to stabilize Fascism. Don Sturzo was forced to hand in his resignation to Pius on June 9, 1923, and to go into exile.

The Lateran Accord

The Lateran Treaty and Concordat with Mussolini consummated the union between the Vatican and Fascism. The Roman Question could have been settled decades before, if the Vatican had been willing to do business with a democracy—but it wasn't. Speaking of the days preceding Fascism, Teeling (p. 113) says: "Since Italy was a democracy, the situation appeared helpless."

The Vatican gained practically nothing by the Lateran Accord that it had not been offered by Italy's parliamentary régime and its Laws of Guarantees of May 13, 1871. These laws granted the Roman Pontiff extra-territoriality, personal inviolability, royal privileges, a diplomatic court, a personal army, a Vatican City government and 3,225,000 lire a year. But the Vatican refused to relinquish its territorial claims to the Papal States and quibbled over a theoretical sovereignty. It refused to do business on Cavour's democratic ideal of "a free Church in a free State," declared the king and his successors ex-communicated and made the Pope "the prisoner of the Vatican"—until democracy was liquidated and Fascism well established under Dictator Mus-

*Reported in the London *Daily Herald*, Sept. 15, 1932.

*Reported in the Manchester *Guardian*, June 19, 1931.
*Teeling, *Wm.*, op. cit., p. 104.

solini. Then the Pope gave up all territorial claims—save to the 100 acres of the Vatican proper—and accepted practically the same conditions as mentioned above, plus a theoretical sovereignty. This "sovereignty" could give the Vatican no real independence; it was a juridical figment that left the Vatican as much as ever at the mercy of the State within whose borders it occupied a strategic corner. What is more, this theoretical sovereignty was guaranteed by no nation, except Fascist Italy.

The Lateran Concordat was a triumph for Fascism. It gave it papal endorsement and partnership with the church. Pius XI would have made the Lateran agreement much sooner, but it was to his advantage to wait. He held out until the anti-Clericals were liquidated and Fascism firmly established. The interim he used to jockey for points of vantage. By 1926 the time seemed ripe. "The initiative for a reconciliation had its origin in the Vatican. Signor Marone, State Councillor, was questioned by a Vatican monsignor as to the possibility of opening a discussion for the solution of the Roman question. But a little later Mussolini was informed of the request of the Holy See that the negotiation should appear to come from the Italian Government."

Negotiations for the partnership with Fascism could not go fast enough to please the Vatican. All bars were down—it was ready to meet all reasonable demands without the slightest delay. Seldom has Rome acted with such alacrity. Senator Morello in his book *Il Conflitto dopo la Conciliazione* (p. 62) said of Cardinal Gasparri, papal Secretary of State: "The man is over-anxious; he is in a hurry. He wants to arrive as soon as possible."

By the Concordat with Mussolini the Catholic church became the National Church of Italy with countless special privileges of State protection for the clergy, religious orders, Catholic education in all schools and other church policies. In return, no Italian bishop politically unacceptable to Mussolini was appointed. All bishops took this oath to the Fascist State:

"I swear and promise neither to join in any agreement nor to be present at any meeting which may injure the Italian State and public order, and that I will not permit my clergy to do so. Taking heed for the good and interest of the Italian State, I will seek to avoid any harm that may threaten it."

In 1931 the natural rivalry of Church and State for supreme mastery broke into an open quarrel between Pius XI and Mussolini. Pius issued an encyclical letter, *Non abbiamo bisogno*, characterized by well-known Italian bombast. It attacked theoretical Fascism. After much fanfare Pius XI directly reversed himself a few months later by entering a closer understanding than before with the Duce, conceding him practically everything he asked for. This was their last love quarrel. As van Paassen puts it (p. 463): "after 1931 little more was heard of friction between the two, a circumstance that would tend to show that there has since been a progressive Vaticanization of Italy as well as a Fascistization of the Vatican."

A Perfect Partnership

By Enclosure IV of the Lateran Treaty Pius XI took

¹*Le Traités de Latran* by Christian Mouchet, Paris, 1931.

²*The Relation of Church and State in Modern Italy* by Emmanuele Santi, p. 22.

1,000,000,000 lire's worth of Fascist Government stock, with an agreement that he would not sell it for a specified number of years, plus 750 million lire in cash. This sealed his subjection to Mussolini. Even Irish Catholic Teeling admitted plaintively:

"Before writing this book I tried to take the view that a Pope would not be influenced in his political activities by his geographical position in Rome, but I cannot think so now."

"The Vatican has thrown in its lot to a very considerable extent with Mussolini, as every well-informed person in Europe knows."

No one could express more graphically or with better insight the mutual dependence of Fascism and the Vatican than the recently deceased Cardinal Hinsley of London, when he said that "... if Fascism goes under, nothing can save the country from chaos. God's cause goes under with it."

Pius XI in a letter to Cardinal Gasparri of May 30, 1929, stated that the Catholic church in Catholic countries does not allow full liberty of religious discussion because it might "trick unenlightened minds and become a cloak for harmful propaganda." The Catholic church is also opposed to mission work of non-Catholic religions within a Catholic country. Mussolini by the Lateran Concordat bound himself to apply this Catholic doctrine of religious intolerance. This he accomplished by rewriting the Criminal Code in 1930 in such a way that it openly undertook to protect Roman Catholicism but to discriminate against all other religions. Article No. 402 of this code punished with imprisonment whoever vilifies "the religion of the State." But no provision was made to punish the vilifiers of Luther or Calvin, Protestantism or Judaism. Another law provided punishment for those who blaspheme against the "symbols or persons held in veneration by the religion of the State," but not for blasphemers of any other religion.

Signor Farinacci, General Secretary of the Fascist Party, said of Mussolini in 1926, the year negotiations for the settlement of the Roman Question started: "He cherishes the ambition of an amicable compromise with the Pope on the Roman Question in return for the moral support of the Vatican for his own foreign and internal policies in general and his Imperialistic program in particular."

Mussolini's first major attempt to extend his empire was by the rape of Ethiopia. Pius XI's cooperation lived up to expectations. He worked principally through his friend Premier Laval of France, whom he had made a Papal Count. Laval gave the Duce a free hand for this conquest, prevented the effective application of sanctions by refusing Great Britain use of French harbors and finally attempted to salvage the Italian undertaking when it was on the brink of disaster by proposing to give Italy half of Ethiopia. The Pope also got all the Latin American representatives in the League of Nations to vote against sanctions for Italy.

Osservatore Romano of August 22, 1935, reported that, on the very day the League of Nations met to consider the Fascist attack on helpless Ethiopia, 57 bishops and 19 archbishops of Italy sent to Mussolini a joint telegram which read as follows:

³*Op. cit.*, pp. 7 and 129.

⁴*The Catholic Times* of London, Oct. 18, 1935.

"Catholic Italy thanked Jesus Christ for the renewed greatness of the country made stronger by Mussolini's policy."

On October 28, 1935, Cardinal Schuster, of Milan, a personal friend and direct appointee of Pius XI, said:

"The Italian flag is at this moment bringing in triumph the Cross of Christ to Ethiopia to free the road for the emancipation of the slaves, opening it at the same time to our missionary propaganda."

"I still remember the effect I produced on a small group of Galla tribesmen . . . I dropped an aerial torpedo right in the center of them, and the group opened up like a flowering rose. It was most entertaining."

So wrote Vittorio Mussolini, son of the Fascist Dictator, describing his part in the pope-blessed conquest of Ethiopia. Cardinal-Archbishop Schuster of Milan and other bishops of Italy had proclaimed the rape of Ethiopia as a "holy war, a crusade."

Pius XI in the face of world-wide denunciation of the sadistic conquest of Ethiopia refused to say a word against it. On the contrary, he made one of his deliberately ambiguous statements that was interpreted throughout Italy to mean that it was unthinkable to consider the Ethiopian War a war of conquest. The day the Fascist troops entered Addis Ababa he hailed the successful end of the war as an accomplishment that "will initiate a true European and world-wide peace."¹ He had the great bells of St. Peter's rung to celebrate the victory and later congratulated the Queen of Italy as "Empress of Ethiopia," by sending her the famous "Golden Rose" to commemorate the event. When His Holiness Mathias, head of the Coptic Church, was arrested, shipped to Italy and imprisoned in Venice, Pius XI, 'Vicar of Christ,' did not even pretend to notice it.

The Vatican assistance in the plunder of Ethiopia was outdone by world-wide cooperation with Mussolini and Hitler in the overthrow of the Spanish Republic, the dress rehearsal of World War II. The plot has been well summarized by van Paassen (p. 462):

"The Vatican and the Catholic hierarchy took the side of Franco, Hitler and Mussolini against the Spanish democratic regime, invoking the pretext that Madrid was Bolshevistic and stood under the direct influence, if not under the control of Moscow. The argument was false and was denounced as such by many prominent Catholic intellectuals both in Spain and abroad, but it served the dual purpose of strengthening the cause of Fascism in the world and of masking the Roman Church's persistent opposition to democracy, scientific progress and the modern spirit in general."

The Vatican has kept faith with Mussolini up to the last minute. In June, 1940, when Mussolini stabbed prostrate France in the back, the Archbishop of Gorizia issued a Pastoral Letter declaring that Italy was being brought into the war for "the welfare of the Italian people." On June 13, 1943, while the overthrow of Mussolini grew closer the present Pope Pius XII addressed 25,000 workers from all over Italy, brought to Rome by Mussolini, pleading with them not to revolt but to continue to work devotedly. But his greatest aid to the Axis cause has been his pretended neutrality. To him apply the words that the brilliant ex-priest Alfred

Loisy of the "College de France" applied to Benedict XV in the First World War:

"No one has any right to be neutral in moral questions; and whoever pretends to be neutral in matters where justice is concerned fails to be impartial. As a matter of fact, whoever in such questions pretends to be indifferent is in reality siding with him who is in the wrong and against him who is right."

With the passing of Mussolini, the Vatican will remain faithful to the rich reactionaries who put him in power and will exert itself to prevent the restoration of democracy in Italy. But, if in spite of its efforts, democracy is restored, it will command its democratic vassal, Don Sturzo, to return to Italy to re-establish the *Popular Party* it so mercilessly dissolved when Fascism was victorious.

THE FRENCH TESTAMENT CAMPAIGN

A Church Stoned in Montreal

ROMAN Catholics often speak of charity, tolerance, and broadmindedness in districts where Protestantism is strong, but where Rome rules such words as these are forgotten. Another example of Roman Catholic intolerance has just been brought to our attention by Rev. Wm. Frey, our French-speaking missionary who is now labouring in Montreal. For several Sundays past Mr. Frey has been holding Gospel meetings in French in a Protestant Church which is situated in a predominantly French district. On the second Sunday he preached in the church, minister and congregation were greeted by a shower of stones. Roman Catholics in Toronto may go to their churches without fear of violence, having the same freedom that Protestants enjoy in the exercise of their religious rights, but in Montreal where Rome holds sway, a Protestant minister of the Gospel and the church he preaches in, are made the targets of stones. That is the only answer to the Truth of the Word, that the poor mislead Roman Catholics can give. Let us pray for Mr. Frey and his testimony in French, that even some of the dupes who were egged on to throw stones by others in higher places, will have their eyes opened, even as a certain young man who stood by when the early enemies of the Gospel stoned the first martyr to death.

Giving Out The Word

Rev. Wilfred Wellington writes from Northwestern Quebec:

"We are confident that the car which was essential for adequate visiting in Northwestern Quebec will be most serviceable. Scores of families in various parts of our field, who live miles from any town, will be able to hear the Gospel in their own homes; and we trust that there may be many conversions from among them.

"Tomorrow I begin a trip covering about two hundred miles for the visiting of several smaller towns. Demands for the Word of God have reached us from many in this territory and we must follow their desire with the preaching of the truth.

"We are at present engaged in door-to-door visiting. Several believers are taking part in this important work, among whom are two qualified converted French-Canadians, whom God has given us the privilege of leading into the Light. In one week of visitation in this town, with only a small portion of the municipality covered, already twenty-five French-Canadians requested and received the New Testament in their own language.

"There will be increased opposition but God is for us and will bless His Own Word."

¹New Times and Ethiopia News, Oct. 31, 1936.

THE SECRET POWER OF THE JESUITS

By J. J. MURPHY

THE FACTS in the following article are fully substantiated and are not intended to scare anyone beyond their factual import.—The Editors

JESUITISM is the offspring of the peculiar Catholicism of Spain, that was shaped by centuries of Moorish rule and entirely cut off from the beneficial effects of the Protestant Reformation. Unless one understands this proud, intransigent Catholicism with its blind belief, fanatic intolerance, and contempt for Christian morals, he will never understand the Jesuit order to which it gave birth. As for Spain's religious intolerance, one has only to think of the Spanish Inquisition that continued into the last century. As to its moral corruption, sufficient insight is given by a single fact recorded by the historian, Gerald Brenan, in his book, *The Spanish Labyrinth* (p. 49).

"It was an established custom, permitted by the bishops, for Spanish priests to have concubines. They wore a special dress and had special rights and were called *barraganas*. When the Council of Trent forbade this practice to continue, the Spanish clergy protested. And in fact they never paid much attention to the prohibition, for they continue to have 'housekeepers' and 'nieces' to this day. Their parishioners, far from being shocked, prefer them to live in concubinage, as otherwise they would not always care to let their women-folk confess to them."

Ignatius Loyola, founder of the Jesuits, was a Spaniard to the marrow of his soul. Terrorized during an illness with fear of death, he suddenly felt himself inspired to become the armed defender of the church who would

bludgeon its enemies into submission by fair means or foul. He demanded the most servile obedience from his followers; they must obey *sicut cadaver*, 'with the passivity of a corpse.' Blind submission to the church even to a point where it becomes irrational and immoral was likewise demanded. "Ignatius gives it as a rule of orthodoxy to be ready to say that black is white, if the Church says so." (*Encyclopaedia Britannica*, XV, 340.)

Speaking of Ignatius Loyola, Dr. John A. Mackay, of Princeton declares: "His ideal as stated by himself, was to 'rule in a cemetery.' When the world became transformed into a moral graveyard, the Kingdom of God would have arrived. Towards that sepulchral goal the whole world policy of the Jesuit Order was directed."¹

In even stronger language the great thinker and historian Carlyle says of Loyola: "There was in this Jesuit Ignatius an apotheosis of falsity, a kind of subtle quintessence and deadly virus of lying, the like of which has never been seen before. Measure it if you can. Men had served the devil, and men had imperfectly served God, but to think that God could be served more perfectly by taking the devil into partnership, this was the novelty of St. Ignatius."²

¹ *The Other Spanish Christ*, by John A. Mackay, president of the Princeton University School of Theology, page 56.

² Quoted from *The Jesuits*, by Rev. F. A. Lillington, former vicar of St. James, London, page 10.

If anyone thinks Carlyle was exaggerating he only needs to read the present-day writings of the Jesuits, who keep repeating that 'it is allowed to do evil to prevent a greater evil.' On these grounds of safeguarding the interests of their church they justify, for instance, the Vatican concordats with Mussolini and Hitler. Their former pupil, Pope Pius XI, openly stated that he "would make a deal with the Devil himself" to attain certain goals. The Jesuit practice that "the end justifies the means" has become the accepted policy of the whole Roman Catholic church.

THE JESUIT SYSTEM

The ruthless, militant organization that ex-soldier Ignatius founded for the purpose of destroying Protestantism and re-establishing the political Catholicism of the Middle Ages was essentially a dictatorship. It is not surprising that Hitler openly admired it, especially its daring intolerance, and based his Nazi system directly on it. The leader of this so-called Society of Jesus is given the military title of *General*. The Schaff-Herzog *Encyclopedia of Religious Knowledge* says of him:

"He holds in his hands the whole administration, jurisdiction, and government. He appoints the Provincials and all other officials. . . he can give dispensation from the rules just as he sees fit. His power is absolute. He is to the Order what the Pope is to the Church, the representative of God."³

³ Vol. 11, p. 1166. This celebrated and authoritative work was edited by Dr. Philip Schaff of Union Theological Seminary in New York City. The quotations in this article are taken from the revised edition of 1891, published by Funk and Wagnalls Co. The article on the Jesuits was written by the German scholar, Dr. George E. Steitz, Konsistorialrath at Frankfort-am-Main, Germany. This English encyclopedia is based on the *Real-Encyclopadie* of Herzog, Plitt and Hauck.

In the Jesuit Order the will of the General is supreme. The members under him must strip themselves of all personal conviction and the slightest trace of individualism. He appoints the local superior of every house of the Order and gives him direct orders. This crushing out of individuality and conscience is and is meant to be a spiritual emasculation. The Schaff-Herzog quotation, partly given in the preceding paragraph, puts it this way:

"Indeed the cement which holds the whole fabric of the Jesuit Order together is implicit obedience. To the inferior the superior is Christ, before whose commands he must cancel his own will, his own natural mode of feeling. Every trace of individuality must be obliterated, unless the superior chooses to develop and use it, for purposes of the Order."

The same point is made by the *Encyclopaedia Britannica* (XV, 341) in demonstrating that the Jesuits are so many "cultured mediocrities" or robots. It speaks of "the destructive process of scooping out the will of the Jesuit novice to replace it with that of the superior, as a watchmaker might fit a new movement in a case, and thereby tending in most instances to annihilate those subtle qualities of individuality and originality that are essential to genius. Men of the higher stamp will either refuse to submit to the process and leave the Society, or run the danger of coming forth from the mill with their finest qualities pulverized and useless."

This immoral annihilation of one's personality and the slavish obedience that follows become even more vicious in view of the fact that this submission has no limits or standards except the will of the superior. If an individual Jesuit remonstrates with a superior who commands him to do something

sinful, he is reminded that he has vowed blind obedience and that it is not for him to decide whether a thing is right or wrong when he does not know the full circumstances or even why the order is given. This perverting of the subject's conscience becomes all the easier, since he has sworn obedience to the will of the superior *who acts under secret rules that have never been disclosed to the average Jesuit.*

This subtle means of forcing Jesuit inferiors to do evil to advance the power of the church was condemned by the famous Bishop of Angelopolis, Mexico, in his well-known letter to Pope Innocent X:

"But among the Jesuits there are even some of the professed members, i.e., those who have taken vows, who do not know the statutes, privileges, and even the rules of the Society, although they are pledged to observe them. Therefore they are not governed by their Superiors according to the rules of the Church, but according to certain concealed statutes known by the Superiors alone. . . ."

The Jesuit system, however, is much too cynical to trust itself to the mere obedience of its subjects. It functions principally through an intricate system of 'informers' who spy on one another and report their findings to the superior. In this way fear motivates those who might otherwise relax at times from the rigid code of corpse-like obedience. All Jesuits are made aware from the beginning of their novitiate of this system of mutual spying. Repulsive as it is, it is no more repulsive than slavish obedience. It is sold to new members as a means of attaining humility and 'Christian self-annihilation' for Christ's sake. The *Encyclopaedia Britannica* (XV, 340) refers to this system, when it says: "By a minute

and frequent system of official and *private* reports the General is informed of the doings and progress of *every* member of the Society and everything that concerns it throughout the world."

THE INNER CIRCLE OF JESUITISM

It is not to be expected that within Jesuitism, the most secret organization in the world, the average member would share its esoteric doctrines. And the fact is that he doesn't. After years of probation the Jesuit takes his three final vows. Years later, of the many who make these three vows, a small and highly select minority are allowed to take a fourth vow. This inner circle is initiated into secrets of which the others know nothing. A still more select circle is made up of 'Provincials' appointed by the General. The *Encyclopaedia Britannica* (XV, 339) makes mention of the two types of professed Jesuits:

"The highest class, who constitute the real core of the Society, whence all its chief officers are taken, are the professed of four vows. This grade . . . involves a probation of 31 years in the case of those who have entered this novitiate at the earliest legal age. The number of these select members is small in comparison to the whole Society."

Provincials of the Jesuits make a point of not appearing in the public eye. Best known of the four-vow Jesuits in the United States are Fathers Daniel Lord, Robert I. Gannon, Coleman Nevils, F. X. Talbot, M. J. Ahern, and last but not least the ace political intriguer, Boston-born Edmund A. Walsh.

Throughout Europe the existence of "lay Jesuits" is a matter of common knowledge among the better-educated classes. The membership of such laymen in the Jesuit Order is kept in the

* Bishop Don Juan de Palafox's *Letters to Pope Innocent X*, page 116.

deepest secrecy. They are frequently prominent members of the political, legal, or financial world, but no one has the slightest suspicion that they belong to the Jesuits or that such a thing is even possible in this country. They are usually known, however, as prominent Catholics, and, oftener than not, very articulate ones.

While forced to admit that there were lay Jesuits in the earlier days of their Order and that there could be some today, if the Society so wished, the Jesuits deny that there are any. A so-called lay Jesuit or Jesuit *in voto* is not necessarily unmarried, for his one vow is obedience to the dictates of the Society; out of deference to the Jesuits' distrust of women, many lay Jesuits do not marry, however. Nor is the "lay Jesuit" necessarily a layman. He may be a secular priest, like Msgr. Fulton J. Sheen, and still be a Jesuit *in voto* or a "lay Jesuit" because he has sworn obedience to the Society and obliges himself to confess regularly to a Jesuit appointed for that purpose. Two essentials of a lay Jesuit are that he occupy a key position in his profession, whatever it may, and that he adhere strictly to the reactionary ideology of the Jesuits. Thus, for example, Supreme Court Justice Frank Murphy, though a devout Catholic and a celibate like Senator David I. (for Ignatius) Walsh, could not be a lay Jesuit because he is a liberal who frequently has opposed Jesuit policies.

It can be said with the greatest likelihood that in the United States the following are lay Jesuits: Father Charles E. Coughlin; Msgr. Fulton J. Sheen; Senator David I. Walsh, head of the U. S. Senate Naval Committee; William T. Walsh, author; Robert Murphy, ambassador of the U. S. Depart-

ment of State in Germany; Francis X. Woodlock, recently deceased financier and leading investment broker for Jesuit interests in Wall Street. It is more than probable that Louis F. Budenz, recently resigned editor of the *Daily Worker*, is a lay Jesuit who was "planted" in the Communist party. This is an old Jesuit stratagem.⁵

Regarding lay Jesuits, the *Encyclopaedia Britannica* (XV, 339) says, "There are clauses in the Jesuits' constitutions which make the creation of such a class perfectly feasible, if thought expedient." In fact the first General Congregation of the Jesuits readily admitted that laymen "may be admitted into our Order, although not making their profession in our Society."

The distinguished scholar, Saint Simon, in his *Memoirs* (XII, 164) authoritatively stated:

"The Jesuits always have lay members in all the professions. This is a positive fact. Doubtless Noyers, King Louis XIII's secretary, belonged to them, also many others. These 'affiliates' take the same vows as the Jesuits so far as their position allows, i.e., the vow of absolute obedience to the General and the superiors of the Order. They are to substitute for the vows of poverty and chastity the service rendered and protection afforded the Society, and especially unlimited submission to the superiors and their Jesuit confessor. Politics thus come within the Jesuits' scope through the certain help of these secret allies."

SECRET INSTRUCTIONS OF THE JESUITS

Chief among the Jesuit secrets are the policies, rules and other doctrines that are known only to the highest of the initiate. What the Jesuits have

⁵ In France, lay Jesuits are called "*Jesuits of the Shorter Robe*." Women at times also have been used as lay Jesuits, especially those susceptible to psychic influence.

printed as "our constitutions and rules" are naturally only what they want to be known. No one but top Jesuits have ever had access to the original documents or the first drafts and editions of their constitutions. Nor have these ever said, "These are our complete constitutions." Even to their members they give only a "Summary of the Constitutions" and "Common Rules" which adhere together so loosely that copious omissions are more than evident. It should also be noted that, although the Order has published countless volumes on its history, it has never published even for its members the complete minutes of even one of the 25 or more General Congregations that it has held.

In fact in the *Institutes* of the Jesuit Order (II, 86) mention is made of the secret statutes of the Order which exist only in manuscript form. Among the duties of the *Socius* of the Provincial it is stated. "He must take care of the separate archives of the Province of the Order, inasmuch as they contain manuscripts that are especially important for the direction of the Province . . . the book which contains the unprinted regulations by the Generals of the Order binding on the whole Society, and the book which contains another kind of unprinted circulars of the Generals."

Roman Catholic Bishop de Palafox, in the letter to Pope Innocent X quoted above, says:

"What other Order has constitutions which are not allowed to be seen, privileges which it conceals, and secret rules, and everything else relating to the arrangement of the Order behind a curtain?"

A copy of the *Monita Secreta* or *Secret Instructions of the Jesuits* was first published in 1612, in all proba-

bility by the Polish ex-Jesuit Zahorowski. Since then, on the suppression of Jesuit houses in mid-Europe, various copies have been found hidden in the rooms of Jesuit superiors. The Jesuits naturally deny that the *Monita Secreta* are authentic, as is to be expected, and say that the copies found hidden in their houses prove nothing since they are only copies of Zahorowski's work. They build up their case on the grounds that these were not discovered until some time after that work was published.

But there was one copy of the *Monita Secreta* found hidden in a Jesuit superior's room in Prague that in all probability was there before Zahorowski gave his copy to the world. The evidence is so convincing that the German historian Friedrich (*Beiträge*, p. 8) accepts it without question. But other authorities in general are naïvely impressed by the denial of the Jesuits and refuse to accept the *Monita Secreta* as genuine until someone can invincibly prove that a copy existed previous to 1612.

The whole controversy is much ado about nothing. Actually the *Secret Instructions of the Jesuits* are not at all startling. They merely direct the Jesuits to do what everyone knows they have always done: play up to the rich and powerful to get all they can from them in money or influence. Everyone knows, for instance, how the Jesuits played up to the widow of Catholic multi-millionaire Nicholas Brady. She gave them two million dollars outright for their seminary in Maryland and, in spite of her second marriage, she willed them her sumptuous Long Island estate. It seems to matter little whether they do this through natural avariciousness or because they have been directed by their secret rules.

History is so filled with the hypocrisies and treacheries of the Jesuits that there is scarcely need of other proof of the existence of such secret and immoral rules. The ex-Jesuit Count Paul von Hoensbroech in his book, *Fourteen Years a Jesuit*, (II, 8), is willing to admit that possibly the actual form of these rules is the work of Zarohowski, but he goes on to say: "Of the genuineness of the contents, that is, that the *Monita Secreta* contain regulations in harmony with the spirit of the Order . . . I am as positive as of the existence of secret instructions of the Order."

Of the supreme secrecy of the Jesuit Order in general there can be no question. Equally certain is the fact that there would be no need for such secrecy unless there was something that needed to be hid. Just how secret the inner workings of the Order are cannot be more tellingly expressed than in the words of the Spanish Jesuit Miranda, a Provincial of the Order, who was made assistant to the General in Rome. In a letter written to a friend and later published by Jesuit Father Ibáñez in his report on the Jesuit government in Paraguay, he says:

"Until I came to Rome, where I first obtained accurate information about everything, I did not comprehend what our Society is. Its government is a special study which not even the Provincials understand. Only one who fills the office which I now occupy can even begin to understand it."

THE GOAL OF JESUITISM

Such is the secrecy of the Jesuit Order. It makes clear how and why its members can be deceived into doing evil for the welfare of their church. Just how evil the Order was can be seen in the bull of Pope Clement XIV, *Dominus ac Redemptor Noster*, which decreed the abolishment of the Order

on July 21, 1773. It tells of their defiance of their printed constitution and rules, of their political intrigues, of their stooping to pagan practices, and of their ruination of souls.

The dire fact is that the suppressed Jesuit Order has turned the tables on the Catholic church. Pope Clement XIV was apparently poisoned. The Jesuits refused to dissolve the organization, and within a generation forced the papacy to officially re-establish it. Since then, especially since the pontificate of Pope Pius IX, the Jesuits have become absolute masters of the Vatican and through it of the worldwide Roman Catholic church, which they have now centralized in Rome to an extent that was never before dreamed of. (cf. *Encyclopaedia Britannica*, XV, 347, eleventh edition.)

Now that the whole Catholic church has become a tool in the hands of its Jesuit masters, what do they propose to do? They intend to continue their struggle for world power with the Catholic religion as a front for their ambitions. Their purpose as expressed by the Schaff-Herzog Encyclopedia (II, 1167) is "the rehabilitation of medieval Catholicism and the establishment of the reign of the Church over the State." This means death to democracy. Pierre van Paassen succinctly analyzes the aim of the Jesuit Counter-Reformation, when he says in his book, *Days of Our Years*, p. 539: "It sees decay and error and pestilence in everything that has been gained since the Protestant Reformation and the French Revolution, including the Declaration of the Rights of Man, the Bills of Rights, equal suffrage, the non-sectarian school—in fact all democratic institutions."

This fanatical hatred of the Jesuits for democracy is best expressed in their own words. In the May 17, 1941,

issue of their policy-setting magazine *America*, they said:

"How we Catholics have loathed and despised this Lucifer civilization . . . This civilization is now called democracy . . . Today American Catholics are being asked to shed their blood for that particular kind of secularist civilization which they have been heroically repudiating for four centuries."

It would be difficult to find a more appropriate ending than the words of one of the founders of this country, the great and scholarly John Adams, former President of the United States. In the official Monticello edition of *The Writings of Thomas Jefferson* (XV, 64) there is a letter of Adams to Jefferson in which he said:

"My history of the Jesuits is not eloquently written, but it is supported by unquestionable authorities, is very particular and very horrible. Their restoration is indeed a step toward darkness, cruelty, perfidy, despotism, death. I wish we were out of 'danger of bigotry and Jesuitism.'"

[This article will be followed next month by another on "Jesuit Influence on Morals and Education."]

Don't overlook those eggs



CONVENT RIOT IN CANADA

PUBLIC OPINION in Montreal has been greatly aroused as a result of a riot at Lorette House, a Good Shepherd convent at Laval des Rapides in Quebec, by more than a score of teen-aged delinquent-girl inmates last October 7. "Fighting police and nuns tooth and nail for more than three hours," according to the *Montreal Gazette* of October 9, "the young rioters smashed windows, furniture, beds and ripped bed clothing," in protest against what is described as "concentration camp conditions" in the convent. Eleven of the girls, aged from 17 to 20, were placed in straightjackets and locked up in jail by the police.

As a result of the riot, investigation into conditions of the institution was made by several women's organizations in Montreal, and a demand was made for a public inquiry into the matter. Following are some of the conditions found to exist at Lorette House, which is completely under the jurisdiction of the nuns of the Good Shepherd, as reported in the *Montreal Gazette* of October 10:

"No movies, no radio, no newspapers are permitted within the walls of the institution. No payment is given the girls, who work in the laundry and who make clothing for various firms which have contracts with the community. Many are discharged from the institution penniless.

"Children who may be as young as eight years old, may never see their parents, except through a grill of iron bars."

Other complaints included punishment by being held up to ridicule "by having one half of their hair cut in a high Dutch bob over one ear, while the other half hung almost to their shoulder," and by "pinning paper tongues to dresses for breaking silence." When brought to the jail the girls were clothed in heavy woolen stockings and grey, ankle-length duck dresses. They were

without any underclothing and complained that this was the custom in the convent. They also complained of being forced "to say the rosary the whole day long, even while at work." Other charges of ill-treatment by the Sisters included punishment by solitary confinement, the use of the straightjacket and poor food.

The report in the *Montreal Gazette* further stated that, "On orders of Deputy-Director Hilaire Beauregard, Provincial police on duty Sunday night failed to report the riot."

The following, from a letter to the editor of the *Gazette*, typifies the anger of indignant Canadian citizens over the disclosures:

"As for not allowing the girls to wear underclothes, cutting their hair to make them look like fools, along with all the other indignities, I think the directors of this Reform(?) School should take a few lessons in psychology. The fact that they are a religious body only makes things more ironical. Where does the Christianity come in?"

"Why was the order given to withhold news of this riot? Have we no longer the right to know what is going on under our noses? Who is running this Province? I don't think we have any right to talk about cruelties and abuses in other countries while we have such deplorable conditions right here at home."

The *Montreal Gazette* of November 28, nearly a month after the riot, reported further that one 19-year old girl was still on hunger strike in Fulam jail, where she had been sentenced to two years imprisonment. She was sentenced for "having committed some sacrilege deserving of excommunication." It was further revealed that the riot of October 7 had occurred because one of the girls had been kept in solitary confinement in the convent for two months, and that the solitary confinement cells, called "cachots," "are not furnished with any toilets or running water."

THE EDITOR'S MAILBAG

LUTHERANS LIKE US

"AS A RECENT SUBSCRIBER to 'The Converted Catholic Magazine,' I have now read several of its issues, as well as a number of your pamphlets and booklets. Accept my heartfelt thanks for the excellent work you are doing in disseminating the truth on these vital issues. As you perhaps know, Lutheran pastors are among the most skeptical to accept statements from non-Lutheran writers. Your publications however are an exception, at least to the extent that I have read them."

—Rev. R. J. Brede, pastor
Mars Hill Lutheran Church
Indianapolis, Ind.

* * *

"WHEN some back copies of your magazine came to my attention I was amazed, as I never knew anything about the Roman Catholic church and its quest for power. Enclosed \$2 for a year's subscription to your fine magazine. Praying His richest blessings upon your labors in His vineyard.

—Edwin Johnson,
Altoona, Pa."

* * *

REPUTABLE AND FACTUAL

"We have long needed a reputable organ that would supply the actual facts about the Roman Church without resorting to mudslinging. You are doing that in a way that merits the approval and support of every Protestant."

—Rev. Ralph V. Gilbert
Minister, Presbyterian Church
Fremont, Nebraska

—♦—

IN THE PULPIT

"I have truly enjoyed every issue of your magazine and want to commend you for the splendid work you are doing. I often take the magazine into the pulpit with me and read articles from it."

—Howard F. Hutchins, Minister
Christian Church, Klamath Falls, Ore.

THE ENIGMA OF THE JESUITS

By J. J. MURPHY

ROMAN CATHOLICS will not believe how much their own church has been opposed to the Jesuits, and think that anti-Jesuitism is the product of Protestant intolerance. They do not know that the Jesuits are a faction in their church that has sought for centuries, against the bitterest opposition from Catholics, to completely dominate the policies and practices of Roman Catholicism. Precisely because the Jesuits today have practically succeeded in their aim, the evils they created and fostered in society are now pooh-poohed as mere inventions of prejudiced Protestants.

Entirely overlooked is the mine of incriminating evidence against the perversities of Jesuitism to be found in the writings of unimpeachable Catholic authors. Among them is the devout Catholic genius Blaise Pascal, whose integrity has never been questioned. His famous *Provincial Letters* are a sample, and were written in 1656, when the last and unsuccessful attempt to stave off the lax moral practices of the Jesuits was being made in France.

The greatest of all Catholic authorities, the infallible Pope of Rome, condemned and abolished the Jesuit Order in terms that leave no doubt concerning the immoral principles it practiced. They can be read today in historical works just as they appeared in the famous papal Brief penned by Pope Clement XIV in 1773.

Speaking of this Brief the *Encyclopaedia Britannica* (XV,346) gives this summary of it:

"Finally on the 21st of July, 1773, the famous Brief *Dominus ac Re-*

demptor, appeared suppressing the Society of Jesus. This remarkable document . . . briefly sketches the objects and history of the Jesuits themselves. It speaks of their defiance of their own Constitution, expressly revived by Pope Paul V, forbidding them to meddle in politics; of the great ruin to souls . . . their condescension to heathen usages in the East . . .

"Seeing that the Catholic sovereigns had been forced to expel them, that many bishops and other eminent persons demanded their extinction, and that the Society had ceased to fulfil the intention of its institute, the Pope declared it necessary . . . that it should be *suppressed, extinguished, abolished and abrogated forever*, with its houses, colleges, and schools . . . It has been necessary to cite these captions of the Brief because the apologists of the Society allege that no motive influenced the Pope save the desire of peace at any price, and that he did not believe in the culpability of the Fathers. The categorical charges made in the document rebut this plea."

John Adams, early and distinguished President of the United States, in a letter to Thomas Jefferson on May 6, 1816, made an accurate prediction of the power the Jesuits would come to wield in this country. How truly prophetic this was may be seen from newspaper pictures of President Truman, accompanied by Jesuit Father Gannon, walking in procession behind two cardinals to receive an honorary degree from the Jesuit University of Fordham, in May of this year 1946. It was something that fifty or even twenty-five years ago could not have been conceived of as possible.

Following is what John Adams had to say. It is quoted from volume six, page 604, of the official edition of the writings of Thomas Jefferson:

"I do not like the late resurrection of the Jesuits. They have a general now in Russia, in correspondence with the Jesuits in the United States, who are more numerous than anybody knows. Shall we not have swarms of them here? In the shape of printers, editors, writers, schoolmasters, etc.?"

At that time the Jesuits were contriving by every means to defeat the ban of the Pope. They managed to deceive the church itself and remained organized in Russia, the United States, and elsewhere under the pretext that the papal decree of suppression had not been promulgated in those particular territories and therefore did not bind them in those countries. This is another instance of the juggling of legalisms in which the Jesuits specialize. They have made a science of using one phase of the law to defeat another.

In spite of their definite and solemn suppression by the supreme authority of their church, the Jesuits not only survived but came back into power. This time, they decided that they would get control of the Vatican, the supreme power of the church itself, so that never again could they be suppressed. In addition, this precaution would also open up to them the surest and easiest way to dominate the whole church. This was the strategy they planned and successfully carried through: to get control of the Vatican court, then to glamorize the papacy as a means to centralize in it supreme authority over every phase of the world-wide church. The dogma of the infallibility of the pope in 1870 fulfilled their greatest ambition. From then on their power over the universal church was rapidly consolidated.

Dr. William Walker Rockwell of Union Theological Seminary wrote years ago of the Jesuit march to power. But what they had attained at that time was only the groundwork of the triumphs they are reaping today when they have succeeded in rallying Western Europe, Protestant England and the United States, into a budding crusade of holy war against Soviet Russia.

In the July, 1914, issue of the *Harvard Theological Review*, Dr. Rockwell wrote as follows of the Jesuit Order:

"The 19th century saw the dead rise. And the 20th sees it at the right hand of power in the Church of Rome. The outstanding political fact in the history of the Catholic Church is the risorgimento of the Jesuits. Called back from suppression and repudiation precisely a century ago, on August 7, 1814, they have worked their way to such influence in the game of ecclesiastical politics, as played under Pius IX and Pius X . . . that the Jesuits are trumps.

"Certainly the definition of the dogma of the Immaculate Conception in 1854, the Syllabus in 1864, the definition of papal infallibility and absolute sovereignty in 1870, the condemnation of Modernism in 1907, and at this very moment the codification of canon law by the centralized authority of a papal autocracy based on divine right—these are monuments to the principles for which the Jesuits have contended on their march to power."

The historian, Robert M. Johnson, in his book, *Roman Theocracy and the Republic* (p. 17), describes the Jesuits and their policies as follows:

"A veiled and secret power that had for many centuries sucked into its own dark vortex all the directing force, intelligence, and purposeness of the Catholic Church—that of the Jesuits and their allies. Deep and devious was their way, nearly undistinguishable their track . . . Unmarked by any badge or distinctive dress, with lay associates as well as clerical, they were to be

found in every rank of life, generally intelligent, frequently ambitious, without exception zealous, disciplined, and yielding unquestioned obedience to the General of the Order . . . The secrecy and centralization of their activity combined to make of the Jesuits a force greater and more enduring than that of kings and emperors, greater than that of the Head of the Catholic church itself . . . Secret in their ways, more anxious to disappear behind the pomp of the throne than to obscure it by the announcement of their achievements, striving more to bring new splendor and strength to the Papacy . . ."

Here in the United States, as they did in Europe, the Jesuits use their schools to get control of the future leaders of the country. In Italy, they concentrate on the sons of the nobility, in France on the sons of the military, while in democratic America they choose leaders from the ranks of the ordinary people and push them into positions of political prominence. Our Federal government now has Catholics in countless key positions. The Jesuit School for Foreign Service at Georgetown, established in 1919, has worked hundreds of its protégés into our State Department.

Recognizing the growing power of labor, the Jesuits have also established labor schools to train their carefully chosen candidates for leadership in the AFL and the CIO. Philip Murray, head of the CIO, is a Roman Catholic, and also Matthew Woll, vice-president of AFL. Many others are prominent in the Labor movement.

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QUAINTANCES.

ANSWERS

By JOSEPH ZACHELLO

EACH MONTH, Mr. Zachello, a former priest, answers objections made by Roman Catholics against the beliefs of Evangelical Christians. Scripture quotes are from the official Catholic version of the New Testament.

This month his answers concern:

PURGATORY

CATHOLICS SAY (quoting the Council of Trent):

"The Catholic church, instructed by the Holy Ghost, has from the Sacred Scriptures and the ancient traditions of the Fathers taught in Sacred Councils, and very recently in this Ecumenical Synod, that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful, but principally by the acceptable sacrifice of the altar." Council of Trent. Sess. 24.

Again they quote the Baltimore Catechism as follows:

"Purgatory is the state in which those suffer for a time who die guilty of venial sins, or without having satisfied for the punishment due to their sins."

They attempt to prove this doctrine of purgatory from the Bible as follows:

"Amen I say to thee, thou wilt not come out from it [prison] until thou hast paid the last penny." Matt. 5:26.

This temporary (until) place of punishment, they say, is not hell, which is eternal, but purgatory.

ANSWER:

The word 'until' does not necessarily imply a definite or temporary period

WAR AS AN INSTRUMENT OF PAPAL POLICY

BY J. J. MURPHY

HIGH-PRESSURE PROPAGANDA has been selling the Pope to the American people as the great champion of world peace—as the spiritual Father of Christendom who stands apart from politics and devotes himself solely to the maintenance of moral principles. European authors and statesmen, such as Count Carlo Sforza, who have had access to the secret archives of their countries, know this to be false. Nor has the refusal of the Vatican to open to the world its historical archives been able to hide what the New York 'Times' openly and rightly called "the profound immorality of the temporal policy of the Church of Rome." This war-making policy of the Vatican has involved the nations in endless intrigues by playing off one nation against another like pawns on a chessboard, as the following article clearly shows.

CLAIMING the exclusive right to be considered the living and infallible representative of Christ on earth, the Roman Catholic church wishes to be looked upon as an essentially spiritual organization solely devoted to safeguarding the moral principles of Christianity. It proclaims to the world its abhorrence of evil and undying adherence to changeless principles as opposed to expediency. It shudders in theory at the slightest defection from absolute right and dramatizes its purity by repeated quotation of Newman's words:

"The Catholic Church holds it is better for the sun and moon to drop from heaven, for the earth to fail, and for all the many millions on it to die of starvation in extreme agony, as far as temporal affliction goes, than that one soul, I will not say, should be lost, but should commit one single venial sin, should tell one wilful untruth, or should steal one poor farthing without excuse."

It is on these grounds of divine incorruptibility that the Catholic church demands the right to be an arbiter of world peace at the coming conferences of the United Nations and condemns be-

forehand all decisions that it does not help shape. But since even the worst perpetrators of evil have shouted from the housetops the holiness of their intentions and purposes, no one can quarrel with the public's right to examine the claims of the Roman Catholic church in the light of historical facts. The saying of Christ, "by their fruits you shall know them," still holds good of moral theories and pretences.

RELIGION OF THE SWORD

Unfortunately for the Catholic church, its historical record does violence to its proud claims. It even lends credence to the accusation that these bold pretences of virtue are but a mask for its political ambitions and intrigues. For on examination, we find that the most immoral practices of the Catholic church are not mere accidents of history but the logical conclusion of its fundamental dogmas. From its basic belief that it is the one and only true church of Christ to whom Christ gave "all power in heaven and on earth," it logically lays claim to supreme authority in things spiritual and material and

condemns all dissenters as enemies of Christ and destroyers of souls. In accordance with this, the cardinal who crowns a new Pope with the tiara pronounces during the ritual these words:

"Receive the tiara adorned with three crowns and know that thou art Father of princes and kings, Ruler of the world, Vicar of our Savior, Jesus Christ."¹

The Catholic church's right not only to participate in politics but to render final decisions was openly taught by Pope Boniface VIII in an official papal bull, *Unam Sanctam*, which proclaimed the church to be a perfect political society, as superior to the state as the sun is to the moon which merely reflects its light. Speaking of this bull, the Catholic book, *The Vatican as a World Power*, translated from the German by Dr. George Shuster, says (page 197):

"The meaning of the bull ['*Unam Sanctam*'] is contained in these sentences: the spiritual power [the Catholic church] has the authority to establish the worldly power, and to judge it when it is not good; and it is necessary to salvation to believe that all human creatures are subject to the Pope . . ."

Whoever admits the doctrine that the Catholic church is "the continuation of Jesus Christ" and the infallible teacher of his divine doctrines, must logically admit that anyone who dissents from its teachings perverts the truth and sins against the welfare of society. Nor can he quarrel with the statement of *Catholic Encyclopedia* (VIII, 36) that disbelief in the church's teachings is a crime worse than treason that must be stamped out by physical punishment. This is what the Jesuit Cardinal Billot teaches in his seminary textbook on dogmatic theology: "*God not only permits the Church to use force, but*

definitely prescribes it to her. There is no efficacious remedy against heresies but medieval laws."²

It follows from this that the medieval Inquisition, established and implemented by the Papacy, is the logical result of Catholic claims to be the "one church outside of which there is no salvation." Of this same forceful defense of Catholic dogma through the Inquisition, Lecky in his book, *The Rise and Influence of Rationalism in Europe* (vol. I, p. 326), says that it "exhibits an amount of cold, passionless, studied and deliberate barbarity unrivalled in the history of mankind."

The right of the Catholic church to punish heretics was not an accidental distortion of its teachings in medieval times. It is still taught in the Latin textbooks on dogmatic theology used today in American Catholic seminaries. The *Holy Office of the Inquisition* is still the most powerful bureaucracy in the Roman Curia. It did not stop inflicting corporal punishment in the Middle Ages, but continued to do so, wherever it could, right into the last century, namely in Spain, Mexico, the Philippines and the Papal States. Heresy was declared a political crime. The *Cambridge Modern History* (XI, 706) notes that in 1850 there were 8,800 "political prisoners" of this kind in the small Papal States alone.

Throughout the 19th century, one Papal encyclical after another was issued to condemn in scathing terms both liberalism and democracy in Belgium, France, Bavaria, Austria, Spain and Italy. This fight of the Vatican against civil liberties extended right down to the present, as is admitted by Catholic statesman Count Carlo Sforza, Foreign Minister of pre-Fascist Italy,

¹ Quoted from the official *National Catholic Almanac for 1942*, page 171.

² Quoted from G. G. Coulton, *The Death Penalty for Heresy from 1184 to 1921*, page 88.

in his recent book, *Contemporary Italy*:

"And the new Pope, Pius XI, like Pius X, was not only hostile to ideas of liberty . . . To those who warned him that dealing with faithless and lawless demagogues is always dangerous, he replied: 'I know it, but at least they don't believe in the villainous fetish of liberalism.'"

"A distrust shared in common, a common hatred, constitute stronger bonds than those of common sympathies, and the Catholicism of Pius XI shared one hatred in common with Fascist chiefs—the hatred of political liberty."³

REPUDIATION OF PEACE

The doctrine that the Catholic church has the right to use physical force to attain its ends holds as true in the realm of international politics as it does in the case of heretical individuals. In other words, the Catholic church approves of war as a means of securing for itself greater political power. In spite of wordy distinctions between a "just" and an "unjust" war, it has never forbidden a single war that might redound to its profit. On the contrary, it has frequently urged on the belligerents or cooperated with them by connivance, open or secret—by the intrigues of Vatican diplomacy or the approval of their Father Confessor. Count Sforza says (p. 56), "Naturally the Bourbons, like the Savoy, violated their constitutions . . . they had confessors to absolve them."

Since the Treaty of Westphalia, which put a legal end to the open political power of the papacy in 1648, the objective of the Vatican has been to continue the counter-Reformation to the point where a re-established Holy Roman Empire would wipe out the last

vestige of liberal, Protestant Europe. The Popes realistically faced the fact that this could be done only by warfare. In our own times they did their best to undermine the League of Nations and sneered at plans for peace. Sforza (p. 205) remarks of Pope Benedict XV in the First World War:

"He long resisted the pressures of those who recommended putting to the service of peace the 'high moral authority of the Holy See.' With his habitual tone of sarcasm he used to reply, 'Authenticity? Strange that they should talk so much of it . . .'"

As late as May 23, 1920, when he issued his encyclical, *Pacem Dei*, Benedict XV completely avoided mention of the League of Nations as if it did not even exist. In later years his successors used their influence over DeValera and numerous small Catholic nations of Latin America to vote against every League proposal that would have strengthened its authority, such as the boycott of Fascist Italy during the rape of Ethiopia.

Not to mention two World Wars, to which we shall refer later, the horrible Thirty Years' War that devastated Europe is a terrifying instance how the Jesuits instigated continuous warfare for a whole generation to attain their purpose. It is with such uses of war in mind that one must read Rome's reprobation of pacifism. Father Walter Farrell, in his work on the doctrine of Thomas Aquinas, *A Companion to the Summa* (III, 123), lays down the law for Catholics:

"That war, under some circumstances, is justified is not a mere philosophical opinion; a Catholic is not free to embrace or reject it. It is a solemn doctrine of the Church; in fact, time and again through the ages, the Church through Her councils and Supreme Pontiffs, has urged men to wage war."

³ Pages 338-9. Other page references to Count Sforza are in this same book, published in 1944 by E. P. Dutton & Co., New York. See our list of 'Recommended Books.'

UNETHICAL SELF-INTEREST

The Catholic church's claim that it adheres at all times to the same moral principles is ludicrous in the light of history. It practices today in its parish banks the very principles of money-lending that it anathematized in the Middle Ages, to give only a single instance. In politics it followed a similar pattern. It never failed to reject a moral principle in matters of politics, if it stood to gain by the deal. Its conservative principles against revolutions, that it championed in Europe throughout the last century in defense of outworn monarchies, were thrown to the winds when it saw in the Franco revolution a chance to overthrow the duly elected regime of a liberal, Republican government in Catholic Spain.

The Vatican has switched back and forth with every wind, according to its own selfish interests and without the slightest regard for principle. In 1874 the papacy forbade Catholics in Italy to participate in democratic government by holding office or even by voting in the elections. Four years later it confirmed this order by the famous *Non Expedit* decree. In 1918 it revoked this decree and cooperated with Father Luigi Sturzo, a life-long priest politician, in establishing a democratic political party, the *Partito Popolare*. Less than 10 years later it cooperated with Mussolini in the establishment of a dictatorship with a church-state union and disowned Father Sturzo by letting Mussolini force him into exile. Now that Fascism has been overthrown, the Vatican is preparing to use Father Sturzo again to re-establish the *Partito Popolare* in one form or another.

In the same expedient way the Vatican first established the *Center Party* in Germany, then double-crossed it under Bismarck. It cooperated with it again,

only to sell it out to Hitler in the early 1930's. Of this latter betrayal, Edgar Ansel Mowrer, former Deputy Director of the *Office of War Information*, in the *New York Post*, of January 30, 1945, tells the following facts:

"In Berlin in 1932 and 1933 I watched with fascinated horror the democratic Catholic Center Party slowly abate its resistance to the Nazis, with Msgr. Kaas, its titular head, slowly yielding to arguments from Rome until the final capitulation to Hitler which opened the door to Germany's attack on the human race."

The way the Vatican sought its selfish ends by double-crossing its own co-workers and its own Catholic political parties is similar to the way it broke its word to nations. As we shall see below, it begged Protestant Germany to be the 'temporal arm' of the Catholic church; when a little while later it felt that it had more to gain by uniting with France and Russia against Germany, it broke its pledge without a scruple. Later, when Germany grew stronger, it reversed itself once more and allied itself with German militarists first by an unwritten agreement, later by a written 'secret agreement' in the Concordat with Hitler.⁴

In the Roman church's immoral policy of expediency there are no real principles, except that 'whatever benefits the church is right.' Michael Williams, ardent Catholic apologist and ranking member of *Catholic Action* in this country, has repeatedly justified the Vatican's alliance with Mussolini and Hitler by quoting the words of the late Pope Pius XI, that he "would negotiate with the devil himself if the

⁴ Catholic Wm. Teeling, an intimate of the men who signed the Vatican-Hitler Concordat admits the existence of the "secret clause," in his book, *Crisis for Christianity*, page 128. Its existence is also confirmed by H. W. Blood-Ryan in his book, *Franz von Papen*, page 223.

good of souls demanded such action.”⁵

That is about the size of it. The papacy will make a deal with evil men and the most Godless nation, if it thinks it can increase its power by doing so.

This immoral, opportunist principle is the compass of the policy of the Jesuits, whose General, known as the ‘black Pope,’ controls the Vatican court and bureaucracies. If any one, Pope or cardinal, stands in the way of the Jesuits, he either yields as did Pius IX who changed from a liberal to a die-hard reactionary, or it is just too bad for him. As they drew toward the end of their lives several Popes seemed to regret that they had followed the dictates of the Jesuits, but before they got a chance to mend their ways they passed away, often very unexpectedly. After the death of Leo XIII, his Secretary of State, Cardinal Rampolla, was practically imprisoned in the Convent of Santa Maria. Sforza (201) tells that only one of the Vatican diplomats dared to visit Rampolla where he “lived in solitude and abandonment.”

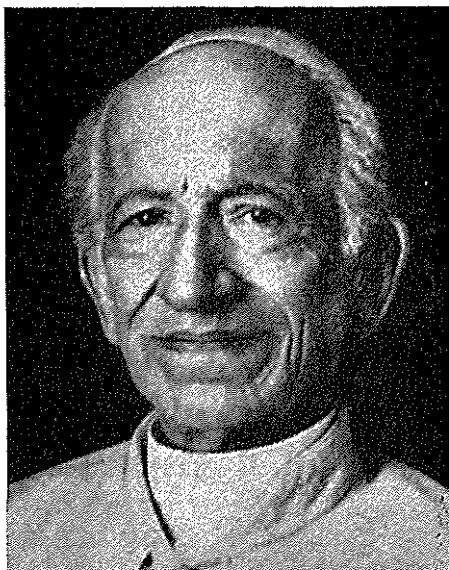
Pope Benedict XV began to veer from support of German militarism when he first took office. With this in mind he appointed a trustworthy friend to the Secretariat of State. What happened to change his policy is clearly implied by Humphrey Johnson in his book, *Vatican Diplomacy* (p. 13):

“Pope Benedict XV chose his old friend, Cardinal Ferrata, to fill the post of Secretary of State, a step that created a favorable impression in France. A month later, Ferrata succumbed suddenly to a painful internal malady, which set in circulation . . . the time-honored rumors of foul play.”

⁵ This quotation is from the N. Y. *Times* of last February 22. Mr. Williams quoted these words of Pope Pius XI also in the Brooklyn (N. Y.) *Eagle* of February 21, 1943.

Count Sforza (343) tells how the late Pope Pius XI had a change of heart shortly before he reached his end, and how intent he was on warning the faithful against the Nazi-Fascists into whose clutches he had delivered them. “*The last two days of his life were devoted to writing a speech . . . intended to tell them that the dangers were equally serious from both sides.*” But he was never given a chance to publish it. Sforza relates that on his deathbed his last words were, “Let me have another day; I have such an important duty to fulfill.” Pius XI never got “another day” to publish an encyclical that might have ruined the carefully laid plans of the Jesuits. That was the last that was ever heard of the proposed encyclical.

Eugene Pacelli, the present Pope Pius XII, did not share his predecessor’s last-minute change of conviction. “*He has always been known for his strong German leanings,*” Kees van



POPE LEO XIII

“*Germany must become the sword of the Catholic Church.*”

Hoek, his official Catholic biographer, is forced to admit. The wildest Roman diplomat of a century, Pius XII is the apple of the Jesuits' eye. After spending 12 years in Germany and knowing Hitler at first hand, he signed the Vatican-Hitler Concordat with enthusiasm. He has refused to declare it void, and has lived up to its 'secret clause' by striving ceaselessly to effect a 'negotiated peace' for the defeated Nazis and, when that proved hopeless, by pleading for their pardon. As the Patriarchs of the Orthodox church, recently meeting in general council, declared with unmistakable reference to him and his Vatican agents:

"There are the voices of those who call themselves Christians calling for forgiveness of infanticides and traitors. These people expose themselves to the same blame as the Fascists who are drowning in the blood of their victims." (New York Post, Feb. 6, 1945)

THE SELL-OUT OF CATHOLIC NATIONS

The following brief review of salient points in the history of the last century will show how the Jesuits and their papal figureheads ruthlessly played politics for their own selfish interests, even to the point of selling out Catholic nations. Never was political conduct less inhibited by thoughts of morality.

The history of Poland is a good example of a Catholic nation held in subjugation for centuries, much to the satisfaction of the Vatican. The Pope's only interest was to use his power over the illiterate Poles as a pawn in his political bargaining with the emperors of Germany, Austria-Hungary, and Russia. In the historical excerpt that follows in illustration of this point, Pope Leo XIII was secretly double-crossing Germany, with which he had an oral alliance, because it was upholding the independence of Italy, while

the Freemasons ruling France had promised him a restoration of the Papal States. The well-known historian René Fülöp-Miller narrates the facts in his book, *Leo XIII and Our Times* (pp. 116-17):

"During the 1880's the danger of a clash between Russia and Germany became an increasingly important factor in determining the course of the foreign policy of various cabinets, and with rare skill Pope Leo XIII at once contributed to use this situation for his own purposes.

"The coming war would have to be fought on the soil of the old Polish kingdom partitioned between Prussia and Russia, and it might be a matter of decisive military importance whether the Poles rose against Russia . . . This depended in very considerable measure on the influence of the Catholic clergy on the Polish people. Pope Leo XIII now gave the Russian Foreign Minister Giers to understand that he might be prepared to use his influence with the Poles in a direction favorable to the Czarist government, and again, as with France, the 'papal card' won the game . . .

"Although the Polish party at the Vatican did everything in its power to prevent the Pontiff from throwing his influence on the side of the Czarist regime, the Pope sent instructions to the Polish bishops [in Russian Poland] that they were to 'impress upon the faithful the duty of obedience to the secular power and of docility toward the ruling authorities,' and to see that no Catholic in Russia entered 'any societies which are working for revolution in the State or for the disturbance of peace and security' . . . At the same time, the 'Curia' did its utmost to cement the rapprochement between Russia and France and to dissipate the mistrust of that democratic Republic which still existed in conservative St. Petersburg."

It was at this time that Leo XIII wrote his encyclical, *Sapientiae Christianae*, to ingratiate the Vatican with democratic France—the same France

that one Pope after another had denounced in the most violent language ever since the French Revolution of 1789. At this same time Leo XIII was vilifying Italian democracy, after forbidding Catholics to even vote in the elections. This policy of the Pope to condemn democracy in one country while praising it in another was as typical of the unprincipled papacy as was his plotting with French heretics and Russian schismatics for the destruction of Catholic Italy, that had at last attained nationhood and recognition by the Triple Alliance. Leo XIII betrayed his native Italy for the sake of gaining political power for the church. Count Sforza tells how "he dreamed of the destruction of Italian unity which, he thought, should be dissolved into a federation of little Italian 'republics' under the presidency of the Pope. He dreamed of a departure from Rome followed by a triumphal return after a victorious war waged by Austria-Hungary against Italy—an idea that Francis Joseph had the good sense to reject." "*The entire political activity of his pontificate was but a long series of efforts which created difficulties for Italian foreign policy, first in Vienna, then, with more apparent success, at Paris.*"⁶

After having maintained the cruel dictatorship of the Habsburg emperors for generations over the enslaved Catholic peoples of Croatia, Slovenia, Bohemia and other Slav nations, the Vatican's pretended dismay over the present-day fate of Poland and Lithuania is sheer hypocrisy. How carefully the Vatican cooperated in the enslavement of these peoples is clearly shown from the following passage of a Roman Catholic catechism in use in Austria under

the Habsburgs. It is quoted from Catholic Count Sforza's above-mentioned book, page 64:

"Q.—How should subjects behave toward their sovereigns?

"A.—Subjects should behave toward their sovereigns exactly as slaves toward their masters.

"Q.—Why should they behave like slaves?

"A.—Because the sovereign is their master and his power extends over their property as over their persons."

TIE-UP WITH GERMAN MILITARISTS

The loud and shallow praise of democracy now on the lips of the Roman hierarchy looks pathetic in the light of the 'infallible' papal declarations of the last century, which the Catholic church has never retracted. They are summarized by Charles Guignebert, distinguished historian of the University of Paris. In his book, *Christianity, Past and Present*, (p. 452) he says of Pope Pius VII, who re-established the Inquisition in Spain at that late date in modern history, and of Pope Gregory XVI who died a quarter of a century later:

"He seized upon the slightest pretexts to show his hostility to all liberal principles and all ideas deemed 'revolutionary.' He entered special protest against the political institutions of France, which by their guarantee of religious toleration to all, dared to place 'the Holy and Immaculate bride of Christ, the Church outside of which there is no salvation, upon a level with heretical sects and even with Jewish perfidy.'

"Pope Gregory XVI in a document that gives us a foretaste of the Syllabus of Pope Pius IX, the *Mirari Vos* encyclical, declared war (1) upon modern forms of society founded upon liberty of conscience . . . and (2) upon liberty of the press, 'which cannot be sufficiently execrated and condemned,' for by its means all evil doctrines are propagated, and (3) upon liberty of scientific research."

⁶ *Contemporary Italy*, p. 84 and p. 100.

A penetrating analysis of the reactionary principles of Catholicism is found in the symposium published in 1941 by a group of well-known American liberals under the title of *The City of Man*:

"In more recent years its *Syllabus of Errors*, the start of a second counter-Reformation challenging the liberal world that has risen from the Reformation and the Renaissance, played into the hands of political and social obscurantism. Its spiritual totalitarianism was exploited as a tool . . . of political and social enslavement."

The great reactionary and militarist power of Europe in the last Century was Germany. Pope Leo XIII was determined to forge a union with it. Kaiser Wilhelm II in his autobiography, *The Kaiser's Memoirs*, (p. 211), says of Leo XIII: "It was of interest to me that the Pope said to me on this occasion that *Germany must become the sword of the Catholic Church*."

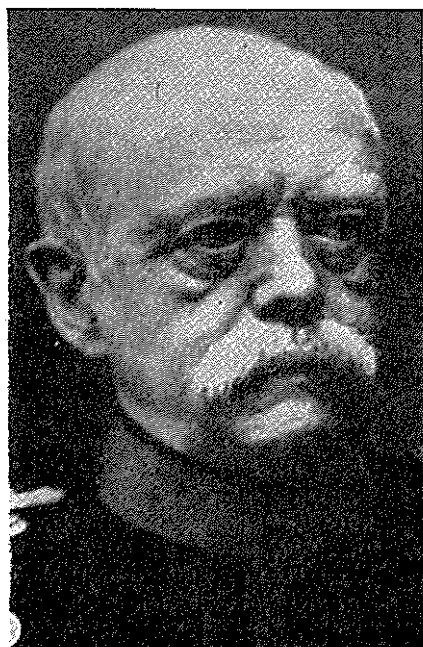
For a while Leo XIII vied with Bismarck in a struggle for power and attempted to double-cross him, as narrated above. Eventually the reactionary principles and love of power they shared in common brought them together. Leo XIII overruled the Catholic Center Party in Germany and forced it to endorse Bismarck's program for the militarization of Germany, known as the Septennate Bill. The flagrant immorality of this deal that has spelled war and disaster for three generations cannot be more aptly expressed than in an editorial of the *New York Times* of February 8, 1887, that stated in part as follows:

"All is grist that comes to the mills of Rome. The collision between the spirit of military absolutism and the spirit of Parliamentary liberty in Germany, a contest watched with the deepest interest all over the world, and whose issue will be potent in molding the history of Europe for years to come, is viewed by the Pope merely as

a welcome opportunity to improve the condition of the Roman Catholic Church in Germany."

"One sentence of [Catholic] Dr. Windthorst's address reveals with pitiless and perhaps unintentional frankness the profound immorality of the temporal policy of the Church of Rome. 'The Pope's advocacy of the Septennate Bill,' said Dr. Windthorst, 'was independent of the merits of the measure, and arose from reasons of expediency and from political considerations.'"

"It would be difficult to frame a more accurate analysis of the Papal motives, while at the same time indicating a more sweeping denunciation of the Papal policy. Liberal principles, the right of popular government, the German constitution and its guarantee of Parliamentary institutions, says the Pope, may go to the dogs, if we can secure some further modification of the laws which relate to the Church, and so improve the condition of the Papacy in Germany."



OTTO VON BISMARCK

The Vatican helped him militarize Germany in 1887

The agreement between the Vatican and Germany for a counter-Reformation of liberal Europe almost brought about war in 1904. It came a decade later. Emperor Francis Joseph of Austria, ally of Germany and "the most Catholic of all sovereigns," started the world conflict. The satisfaction that the Vatican felt at the declaration of World War I is best expressed by Count Sforza, a Catholic who knows the inner secrets of European politics. On page 186 of his book, mentioned above, he says:

"A legend more tenacious than history was formed, in 1914 and afterward, regarding Pope Pius X's attitude toward the Habsburg aggression toward Serbia. This legend shows Pius X praying and fighting against the outbreak of the war, horrified to see Christianity divided into two enemy camps, and dying of grief at the invasion of Belgium and all the horrors of war unchained. The truth is quite otherwise . . .

"As soon as the danger of war became evident, Count Palffy, Austrian Chargé d'Affaires at the Vatican, several times informed Pius X's Secretary of State, Cardinal Merry del Val, of the intentions and the 'duties' of the Dual Monarchy. The Cardinal's replies were deposited in the diplomatic correspondence of the Austro-Hungarian Embassy, *correspondence that I have seen.*

"In these conversations the Secretary of State spoke expressly in the name of the Pope who, he declared to the Austrian representative, deplored that Austria had not earlier inflicted on the Serbs the chastisement they deserved."

Elsewhere (p. 105) Count Sforza relates:

"It is not strange that the Protestant armies of Germany seemed to Pius X the instrument chosen by God to punish France. When death surprised him on August 20, 1914, he was absolutely certain that nothing in the world could prevent the complete defeat of the French; and in his naïveté he said: 'Thus they will understand that they

must become obedient sons of the Church.'"

Pope Pius X was succeeded by Benedict XV, a hunch-back cardinal who was elected Pope by one vote . . . which he would not have received if he himself had voted for the principal rival candidate. Space does not permit the retelling of how this Pope worked with Matthias Erzberger, German propaganda chief and diplomat, through Msgr. Pacelli (now Pope Pius XII), to carry out German directions to effect a 'negotiated peace.' These details and the treaty drafted by Germany that would have re-established an independent Vatican State are given in an article on the pro-Germanism of Pope Pius XII in the April, 1943, issue of THE CONVERTED CATHOLIC MAGAZINE. The intervention of Benedict XV in favor of Germany is abundantly confirmed in the second volume of the papers of Robert Lansing, secretary to President Woodrow Wilson.

CONCLUSION

In the field of international politics the record of Vatican diplomacy is criminal and blood-stained. This is more particularly true since the rise of Fascism and Nazism. For this reason, on February 10, 1945, 1,600 Protestant clergymen of national reputation went officially on record in a statement addressed to the 'Big Three' leaders at the Crimean Conference in Yalta opposing involvement of the democracies in any deal with the Vatican or other church group. They indicted the Vatican's warmongering with the Axis dictators as follows:

"Supporting Mussolini in Italy, Dollfuss and Schuschnigg in Austria, Hitler in Germany, Franco in Spain, and Pétain in France, the papacy has thrown its weight into the scales of the present human struggle on the side of the enemies of democracy."

For the past five years, THE CONVERTED CATHOLIC MAGAZINE has recorded and fully documented the facts of the Vatican's tie-up with Fascism, though at first there were few who believed us. Now that the truth is becoming known, it is not enough merely to stand aghast at the shamelessness of the Vatican's warmongering in the past. All must resist its demand to shape the future of the postwar world, and put an end at long last to the Vatican's activities as a disturber of international peace.



REAL RELIGIOUS FREEDOM

FEW KNOW and most of these have forgotten that President Wilson in 1919 offered a guarantee of universal religious freedom as Article VII of the League of Nations Covenant, and that it was rejected by the League commission. None of the Protestant democratic nations, which have always guaranteed the fullest freedom of religion within their own borders, could have been responsible for the rejection of this extension of religious freedom to all other nations.

All church members were recently urged by Senator Walter George, of Georgia, to demand inclusion of a like guarantee in any United Nations world organizations. Nor can it be doubted that the United States and all other Protestant democratic countries will be thoroughly in favor of it and will do something to make it a reality. It is a certainty, however, that no such endorsement will be forthcoming from Roman Catholic authorities. "*It is absolutely unlawful,*" declared Pope Leo XIII in his encyclical *Libertas*, "*to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, of worship.*" Only last Christmas Eve, the present Pope Pius XII ap-

provingly quoted from this same encyclical of Leo XIII.

The Roman Catholic church is interested only in religious freedom for Catholics—in both Catholic and Protestant countries. In Catholic countries it demands a *monopoly* of religious freedom for Catholics, insisting that the State lend no aid or protection to any other religion. In Protestant countries, however, it demands, and gets, full freedom for Catholics and the right to propagate its doctrines. Yet Catholic authorities speak as if they believed in religious freedom and pretend that there is religious freedom for all in Catholic-dominated countries such as Spain and Latin America. Theoretically this may be so, but here is how it works out in practice in Catholic countries: If Protestants gather for worship and they are attacked by a mob, the police stand by and watch and say it is none of their business, since the law provides protection only for Roman Catholic churches and congregations. By agreements between the Catholic church and the governments of those countries, private Protestant worship is tolerated, but Protestantism is not permitted to propagate its doctrines. It has no recourse to the protection of the law if interfered with.

It is obvious, therefore, that a guarantee of mere theoretical religious freedom would not be sufficient in the charter of a United Nations world organization. It would have to be what the Roman Catholic church condemns as unlawful: the right "to demand, to defend and to grant unconditional freedom of worship" for all.

MANY are willing to compromise God for the sake of an institution, but few will oppose an institution for the sake of God.

THE POPE AND WORLD PEACE

By J. J. MURPHY

THE ULTIMATE AIM of the Roman Catholic church is to re-establish its dominion over all nations, and efforts to this end will be intensified now that we are on the threshold of a new age of atomic power. Msgr. Robert Hugh Benson has dramatized its successful attainment in his futuristic novel, "Lord of the World," in which the Pope, after a cataclysmic war, is triumphantly conveyed by a fleet of airplanes from Rome to London to dictate peace terms for all the world. A similar vision of the ultimate "triumph of the Catholic Church" is painted in an official Catholic propaganda booklet entitled, "Great European Monarch and World Peace," now being published in great numbers by "Our Sunday Visitor Press."

Still another such Catholic propaganda book recently published is "John Smith, Emperor," in which it is recounted how, by means of a secret weapon that paralyzes those who refuse to conform, the aims of the Catholic church are made to triumph throughout the world.

Even the secular press in America is filled with the Catholic claim that no lasting peace can be made without the Pope. In the following article, Dr. Murphy shows what conditions were like in the past when the Popes of Rome exercised dominion over the nations of Europe. He backs all his statements with the testimony of historians of the highest repute, with particular stress on the "Cambridge Modern History," compiled under the direction of Catholic Lord Acton, and recognized even in Catholic circles as most reliable and impartial.

SPOKESMEN of the Catholic church look upon the Pope as the representative of the Prince of Peace and declare that without the guidance of the Vatican no lasting peace can be established. Dr. Leo F. Stock of the Carnegie Institute in Washington, D. C., has boldly proclaimed this sectarian conviction as follows:

"That the chances for a just and enduring peace would be more likely to succeed, if the Pope should be invited to sit at the peace table, cannot be questioned."

Behind this Catholic conviction lie the dogmas of papal infallibility and salvation only through "the one true church" of Rome. This infallibility per-

tains not only to questions of faith but also, under the guise of morals, to principles of government and social welfare. Jesuit Father Joseph Husslein in his book, *The Catholic's Work in the World*, page 200, arrogantly declares, "Catholics, therefore, have the only absolutely true, universal and perfect social program." Pope Pius XI, in his encyclical, *Quadragesimo Anno*, teaches the same thing:

"We lay down the principle, long since clearly established by Leo XIII, that it is Our right and Our duty to deal authoritatively with social and economic problems." ¹

¹ Quoted from the translation of this encyclical on p. 294 of *The Christian Social Manifesto* by Jesuit Father Joseph Husslein.

So much for Catholic propaganda. When we turn to the record of past centuries, we find that the "perfect social program" of Catholicism is an historical farce. Far from ruling medieval Europe justly and efficiently, the Papacy was a corrupt and grasping institution, indulging its lust for power at the expense of the ignorant, deluded masses. In nature and purpose it was essentially a political system that aimed to carry on the world dominion of the Roman empire from which it sprang. The great English philosopher, Thomas Hobbes, said:

"If a man considers the origin of this great ecclesiastical dominion, he will easily perceive that the Papacy is no other than the ghost of the deceased Roman empire, sitting crowned on the grave thereof. For so did the Papacy start up on a sudden out of the ruins of that heathen power."

The theocratic aim of Catholicism, to conquer and rule the world in the name of God and religion, is clear from the formula used at the crowning of a Pope:

"Receive the tiara adorned with three crowns and know that thou art Father of Princes and kings, Ruler of the world, Vicar of our Savior, Jesus Christ."²

Just what kind of a hand the Pope would play at a present-day peace conference can best be judged by the way the Popes have always acted when powers of government lay in their hands. A glance at conditions in Catholic Europe of the Middle Ages, when the Vatican was the maker of kings and governments, will suffice.

CHURCH GOVERNMENT IN MEDIEVAL EUROPE

The most striking aspect of the Papacy's attitude toward secular govern-

ment was its contempt for it. Beyond the dictatorship of the Pope it knew no law and willingly tolerated no independent government. This has been emphasized by the renowned Lord Acton, a Roman Catholic and former Regius professor of modern history at Cambridge University. On page 27 of a book entitled *Lord Acton on the States of the Church* he says:

"The notion of the superiority of the ecclesiastical power ripened into the notion of the worthlessness of the civil power and the derivation of its authority from the Church."

In medieval Europe the Papacy owned "fully one-third" of all land and property according to the *Cambridge Modern History* (I, 662). Where it did not rule through subservient kings and princes, it at least constituted a "state within a state." Even Father William Barry, writing in the *Cambridge Modern History* (I, 621), says of the Papacy: *"It kept its jurisdiction intact, its clergy exempt, and held its own Courts all over Christendom. . . It had revenues far exceeding the resources of kings, to which it was continually adding by fresh taxation."*

In the same volume of this work, page 672, it is rightly pointed out that "Rome had become a center of corruption whence infection was radiated through Christendom. . . In 1490 Rome numbered 6,000 public women—an enormous proportion for a [total] population not exceeding 100,000." Quoting from the Diary of Burchard, which it terms "unimpeachable," it goes on to say:

"The public marriage of the daughters of Pope Innocent VIII and Pope Alexander VI set the fashion for the clergy to have children, and they diligently followed it; for all, from the highest to the lowest, kept concubines, while the monasteries were brothels."

² Quoted from the official National Catholic Almanac for 1942, p. 171.

In those days of Catholic political supremacy the Pope himself was usually a tool in the hands of stronger relatives. Of Pope Innocent X the *Cambridge Modern History* (IV, 687) says:

"Of this Pope it must be said that instead of ruling he was ruled, and that by his sister-in-law, Donna Olimpia Maldachini."

The Papacy itself was purely a political machine. No king or feudal noble was deceived by its religious trappings. The *Cambridge Modern History* (I, 644) pointedly observes:

"Papal history, in fact, as soon as the Holy See had vindicated its supremacy over general councils, becomes purely a political history of diplomatic intrigues, of alliances made and broken, of military enterprises. In following it no one would conclude, from internal evidence, that the Papacy represented interests higher than those of any other petty Italian prince, or that it claimed to be the incarnation of a faith divinely revealed to insure peace on earth . . . Universal distrust was the rule between the States, and the Papacy was merely a State whose pretensions to care for the general welfare of Christendom were recognized as diplomatic hypocrisy."

In the late Middle Ages Europe seethed with disgust at Papal abuses and tyranny. Then came the Protestant Reformation. Later, in 1648, the Treaty of Westphalia put a legal end to religious intolerance, which was the groundwork of the Pope's political power. Pope Innocent X, mentioned above for his subservience to his sister-in-law, was infuriated at this threat to Catholic domination, for he knew that it could not withstand open competition. He penned an "apostolic denunciation" that is best described in the words of the *Cambridge Modern History* (I, 688):

"On November 20, 1648, Pope Innocent X published the memorable bull, *Zelo Do-*

mus Dei, in which he declared the Peace of Westphalia to be 'null and void, accursed and without any influence or result for the past, the present, or the future;' and he expressly added that no one, even if he had promised on oath to observe this peace, was bound to keep the oath. *The Pope was filled with the deepest grief because in the treaty of peace the free exercise of religion and the right of admission to offices was granted to Protestants.*"

Some may discount the historical facts recorded above and fall back on the old Catholic alibi that the Popes of the Middle Ages were forced into these abuses by the evil influence of unscrupulous kings and nobles. They may argue that, where the Popes were unimpeded by secular powers, their rule was a model of justice and of efficient administration. A study of the Papal States, where the Roman pontiffs were sole and sovereign rulers, shows how poorly this Catholic defense stands up under factual analysis.

ORIGIN OF PAPAL STATES

The origin of the Papal States lies in deceit and forgery. Catholic Lord Acton in the opening pages of his above-quoted book admits that the Roman church started out by concentrating on increasing its wealth and property "even under the pagan emperors, when the Church, not being recognized by law, *was not legally entitled to hold property*. . . and at the close of the 6th century we find the Popes the richest landowners in Italy."

But this early deceit of the Roman church is only a shadow of the brazen frauds it perpetrated after it became more paganized. Professor Cadoux, in his book on *Catholicism and Christianity*, p. 482, well summarizes the forgeries on which the Papacy's political power was built:

"The growing accumulation and centralization of power in the hands of the medieval Popes was in large measure facilitated by the production and unsuspecting acceptance of an extraordinary series of forged documents: The earliest of these dates from the pontificate of Symmachus; a number of others appear in the *Liber Pontificalis* of the 6th century: the notorious 'Donation of Constantine,' according to which that emperor bestowed on Pope Sylvester spiritual supremacy over the other patriarchs and temporal dominion over Italy and the western provinces, was apparently composed at Rome about 775 A. D. About 850 there was compiled in the province of Tours the great collection now known as 'the false Decretals,' consisting of fabricated letters ascribed to various Popes of the first six centuries and interspersed with a certain number of genuine documents. These forgeries were accepted by all as genuine down to about the middle of the 15th century. In the course of the next two centuries, largely by dint of Protestant criticism, their falsity was completely proved, but not before the unsuspecting belief in them during the Middle Ages had again and again contributed to the legalization and consolidation of Papal prerogatives. The forgery was admitted, 'but the system built upon the forgery abides still,' as Pusey declared. Well might the Catholic Lord Acton say: 'The passage from the Catholicism of the Fathers to that of the modern Popes was accomplished by wilful falsehood; and the whole structure of traditions, laws, and doctrines that support the theory of infallibility, and the practical despotism of the Popes, stands on a basis of fraud.'"³

Speaking of the false 'Donation of Constantine,' the most daring of these gigantic frauds, perpetrated by the Papacy 400 years after the death of the emperor Constantine, Gibbon in his celebrated work, *Rise and Fall of the Roman Empire* (ch. IV, p. 740) makes

³ Further treatment of the false 'Donation of Constantine' is found in Bryce's monumental work, *Holy Roman Empire*, Ch. VII, p. 97; Joseph Wheless' *Forgery in Christianity*, p. 257; *Catholic Encyclopedia*, V, 118ff.

this penetrating observation:

"The Popes themselves have indulged a smile at the credulity of the vulgar [common people]; but a false and obsolete title still sanctifies their reign; and, by the same fortune which has attended the Decretals and the Sibylline Oracles, the edifice has subsisted after the foundations have been undermined."

DEVELOPMENT OF PAPAL STATES

With its Temporal Power firmly established on the forged signatures of personages dead for hundreds of years, the Papacy used wars and further trickery to consolidate and expand its territorial gains and political power, especially the Papal States that were sanctimoniously known as the 'Patrimony of Saint Peter.' The *Cambridge Modern History* (I, 220) says:

"The conduct of the Popes in incorporating petty independent or semi-independent principalities with the 'Patrimony of St. Peter' did not materially differ from the line of action adopted by Kings Louis or Henry toward their over-powerful vassals."

The Papacy not only seized neighboring duchies and states but also the wealth and property of individuals, under one pretext or another. The most revolting of the methods used for this purpose was to lay hands on everything that belonged to a person who had been arrested and condemned without trial by the Inquisition, even when this meant, as it invariably did, that his wife, family and descendants would be reduced to beggary. It is unnecessary to point out how the loot received was an impetus to further condemnations, or how the racket was promoted by giving a 'cut-in' to those who informed against others, even their own relatives.

Lord Acton, on page 26 of his book mentioned above, says of the Popes that "the unity of their States was com-

pleted by force of arms, first by Cardinal Albornoze and at last by Caesar Borgia, illegitimate son of Pope Alexander VI, who made him a cardinal at the age of 18, and Pope Julius II."

PAPAL STATES OF THE LAST CENTURY

The ideals and policies of Papal government are best studied by examining in detail the rule of the States of the Church in the last century, a period of democratic progress and general enlightenment in the rest of Europe.

The Papal States were entirely dominated by clerics. Every office of any importance was in charge of a cleric or prelate, from Secretary of War to chief of police. "Cardinal Rivarola remarked that in the States of the Church the laity should be only 'tolerated by the generosity of the Clerics.'"⁴

A passport to go to a foreign country could not be obtained without permission of one's parish priest.

René Fülöp-Miller calls the Papal States "an artificially preserved remnant of the Middle Ages" and in his book, *Leo XIII and Our Times*, p. 45, describes them in this way:

"In this theocracy the Pope was also temporal sovereign, and priests filled practically all administrative offices. From the Holy Father downwards a hierarchy of officials functioned in cassocks: the diplomats were Clerics as were the provincial governors, the judges and the tax-collectors. Thus the whole life of persons who belonged to the Patrimony of St. Peter was passed from the cradle to the grave under the determining influence of the priesthood."

⁴ *The Last Days of Papal Rome*, 1850-1870, page 17, by Raffaele De Cesare, distinguished Italian historian, author of *Fin di Un Regno* and other works.

PAPAL TYRANNY

So reactionary and absolute was Papal rule in the States of the Church that even the severe program of Cardinal Consalvi was considered so liberal that not long afterwards Cardinal Antonelli revoked it.

"The *motu proprio* of July 6, 1816, proclaimed the program of Cardinal Consalvi for the centralization of the government. . . the customs, laws, and the privileges of towns and provinces were abolished. The Papal territory was subdivided into 21 'legations' under cardinals. . . To them the Governors, who were selected from the prelacy, were subject, and only exercised inferior jurisdiction. Over all were the ordinary courts, the court of appeal, and last the *Rota Romana* and the Vatican congregations. . . Cardinal Consalvi agreed that every province should have a council of laymen, but even these were nominated at Rome. They had no executive power, and could only give advice on prescribed topics. Consequently the whole bureaucratic system rested upon the priesthood and the prelacy."⁵

Better known to people of today is Pope Pius IX who ruled over the Papal States during the last 22 years of their existence. After he became Pope-King in 1848, he fled to Naples for fear of assassination. The eleventh edition of the *Encyclopaedia Britannica* (XX,715) says:

"When French arms had made feasible his restoration to Rome in 1850 he returned in a temper of stubborn resistance to all reform. . . took his inspiration from Cardinal Antonelli and the Jesuits . . . set his name in 1864 to the famous *Syllabus*, which was in effect a declaration of war by the Papacy against the leading principles of modern civilization."

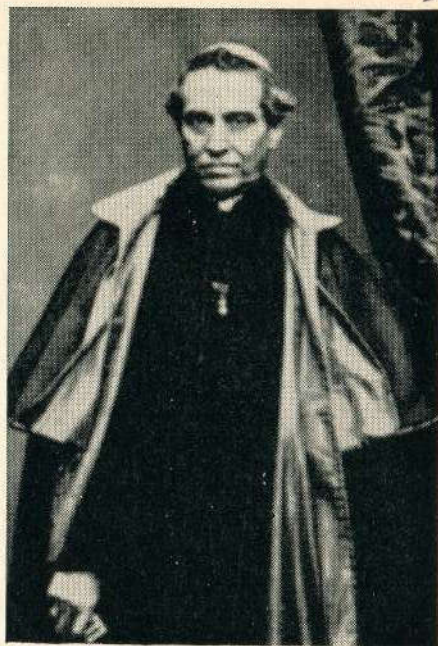
Robert M. Johnston in his book, *Roman Theocracy and the Republic*, p. 198, says of Pope Pius IX that he was "entrapped in the Jesuit toils more

⁵ *Cambridge Modern History*, vol. X, page 135.



POPE PIUS IX

Ruled as Pope-King for 22 years
 "... was insensible to any cry of mercy."
 De Caesare's "Last Days of Papal Rome."



CARDINAL ANTONELLI

Secretary of State to Pius IX

and more closely spun about him by the indefatigable and crafty Cardinal Antonelli."

Cardinal Antonelli's character is well analyzed in *The Roman Question*, a book by Edmond F. About, p. 107:

"Cardinal Antonelli has been compared to Cardinal Mazzarin of France. They have in common: fear of death, inordinate love of money, a strong family feeling, utter indifference to the people's welfare, contempt for mankind."

Antonelli was widely suspected of being a lay Jesuit, that is, a member of the Jesuit order who pretended to be an ordinary layman with no relationship at all to the Jesuits. Although a cardinal and Secretary of State under Pope Pius IX, Antonelli did not admit that he was a priest and was generally considered a layman.

MALADMINISTRATION

The Patrimony of St. Peter was synonymous with maladministration. De Caesare says that Rome vied with Naples as the filthiest city of Italy. The streets overflowed with beggars, Clerical and lay. Edmond de Pressense in his book, *Rome and Italy at the Opening of the Ecumenical Council*, p. 115, relates the state of affairs:

"Begging has its third estate at Rome; it is recognized and patented; every mendicant wears a medal from the government and goes with a nasal whine to church doors as though he fulfilled some state function."

The laws of the Papal States were so ill conceived that they were a laughing-stock. Respect for all law was killed by absurd regulations such as one made by Msgr. Antonio Matteucci, Director-General of the Police, which prohibited

encores in the theatres. A picture of the utter inefficiency of Papal rule is given in De Caesare's book, mentioned above. For instance, on page 43 he notes:

"There were no State registers . . . no statistics, no census, not even minutes of the rare meetings of the Council which always sat in secret . . ."

A glimpse of the utter collapse of government functions in the Papal States is given by Luigi Farini in his book, *Roman State*, which was translated into English by the British Prime Minister W. E. Gladstone. On page 328 he says:

"The clergy alone have supreme administration of all that relates to instruction, charity, diplomacy, justice, censorship and the police. The finances are ruined, commerce and traffic are at the very lowest ebb, smuggling has sprung to life again; all the immunities, all the jurisdiction of the clergy are restored. Taxes are imposed in abundance, without rule or measure. There is neither public nor private safety; no moral authority, no real army, no railroads, no telegraph. Studies are neglected. There is not a breath of liberty, not a hope of tranquil life . . . atrocious acts of revenge, factions rising, universal discontent. Such is the Papal Government . . ."

De Caesare tells that under Pope Pius IX in 1851 postage stamps were used for the first time in the States of the Church. Government employees sold sheets of stamps at half price, pocketing the money. Others in the post offices instead of canceling the stamps, tore them off the letters and resold them. "It was three years before a Superintendent of Post Offices introduced a canceling machine."

Robert M. Johnston, on page 23 of his book referred to above, reveals that "though the country was poor enough, the leaders of the clergy were comparatively rich, and viewed change and

improvement with dislike and fear. Manufactures were all but non-existent, trade restricted in every way, and but one prosperous form of business was known, that of smuggling."

Bandits overran the Papal States with little opposition from Government forces so that all traveling was extremely dangerous. *Cambridge Modern History* (X, 138) informs us:

"Laws were unable to stop organized brigandage . . . The bandits even drew recruits from the ranks of the Papal soldiery and police. The police itself was untrustworthy . . ."

FLOUTING OF JUSTICE

Order is dependent on just laws wisely interpreted by the courts. In the Papal States law and order were in disrepute. The *Cambridge Modern History* (X, 138) summarizes these chaotic conditions as follows:

"The suggested rules of legal procedure were never enforced; the separation of juridical from administrative functions was never carried out. The Cardinal Legates encroached upon the domain of justice by arbitrary intervention . . . the clergy appealed to episcopal courts."

Robert M. Johnston, p. 20, adds:

"Young Monsignors administered such justice as ambition, prejudice or pecuniary interest prompted. Away from Rome, provincial governors ruled with Oriental supremacy."

Luigi Farini (*Roman State*, p. 323) tells of youths who were sentenced to twenty years in the galleys because Papal revenue on tobacco had fallen off as a result of a prank on the part of young men who had stopped smoking to annoy the government. They were accused and sentenced for the crime of "coalition against the use of tobacco," though at the time of their abstinence from tobacco no such law or "crime" had ever been heard of.

Of course the Inquisition flourished in the Papal States and condemned individuals to death even in the 19th century. It frequently hounded the Carbonari who worked for a free, united Italy. The *Cambridge Modern History* (X, 135) says:

"Cardinal Pacca had obtained in 1814 the condemnation of the Freemasons and the Carbonari . . . But by Cardinal Pacca and those who shared his views, all sovereigns and statesmen . . . the Protestant Bible Societies, the liberals, everybody in fact who did not hold their opinions were stamped as Freemasons."

Fascists, whether of the 19th or the 20th century, vent their hatred of religious liberty by oppressing and persecuting the poor Jewish minority. It should surprise no one to read that even in the enlightened 19th century tyrannical Popes indulged their hatred of Jews. The *Jewish Encyclopedia* (X, 458) says:

"Shortly afterward, however, with the fall of Napoleon, the Castle of Sant' Angelo was returned to the pope, and the gates of the ghetto in Rome were closed. The Inquisition was reintroduced, Jewish trading privileges were limited to the ghetto, and the Jews' franchise was revoked. Conditions became still worse under Leo XII (1823-29) and Pius VIII (1829-31), when all the medieval edicts and bulls were renewed . . . they were compelled to listen to conversionist sermons . . . In October, 1849, the houses of all Roman Jews were searched . . . Ornaments which bore no satisfactory marks of ownership, including even such as belonged to the synagogue, were not returned to them. Compulsory baptisms took place, as in Sinigaglia and Ancona . . . Even in the Sixties coercive baptisms occurred in large numbers."

CONCLUSION

To the modern mind, life under the rule of the Popes, even in the Papal States, was a veritable chamber of horrors. Nothing could be less democratic,

or more thoroughly Fascist.

It is unnecessary to labor the point that such a politically corrupt institution has nothing to offer toward a better and more lasting peace. The honeyed words of Catholic propagandists about peace, order, justice and democracy sound seductive until one realizes that they were never taken seriously even by the Catholic church itself. But it is a monument to the impertinence of the Catholic church and a keynote to its policy that, with 15 centuries of sordid political rule behind it, it dares to present itself to the world as the great champion of liberty and the only reliable architect of the democratic world of tomorrow.



THE ORTHODOX CHURCH, which has been a rival of the Roman church for nearly a thousand years, despite unscriptural additions and an overload of ritual, has the following scripture points in its favor:

1. Its priests may marry;
2. Communion in both kinds is allowed to the people;
3. Confession is in public;
4. It does not teach Purgatory;
5. It allows no "Pope," and teaches that the Holy Spirit alone is the Vicar of Jesus Christ on earth.

THE ARCHDIOCESE of Louisville has endorsed the orders of Archbishop McNicholas of Cincinnati forbidding Catholics from joining "in any public presentation with members of other faiths under the auspices of religion." According to the *Louisville Courier-Journal* of February 18, the following official statement was made public:

"Any gathering, meeting or action which leaves the implication that there is more than one true church or that one religion is as good as another cannot be participated in by Catholics."

It is further stated that this ruling is in accord with "pontifical law."

politico-religious philosophy that breeds Fascism but proves to be a sterile soil for democracy and freedom. In Quebec as in South America there are strong forces that are wholly devoted to the democratic way of life, but they owe their love of freedom not to Rome, with which they have more or less consciously broken, but to the stimulating influence of Protestant thought or of the Revolutionary impulse that emanated from France. But the Roman Church is powerful in the politics of the Americas because it knows how to regiment a mass of ignorant voters and to manipulate a solid block for its own dark purposes. Mackenzie King does not belong to a species peculiar to the Canadian climate: in every land there are to be found astute politicians who will sell their souls, such as they are, and their people also, to the highest bidder. And the Roman priests and their religion are specially fitted to be in the position of offering the highest number of voters, whether they have the "Baby Bonus" to help them or not! If the Canadian government lends its support to the suppression of religious liberty in South America, then we may be sure that in time it will do the same thing in Canada. This is the hope of French-Canadian priests who join the two together. Let Protestants beware and see to it that they demand that their governments no longer hinder their complete freedom in South America, while they exercise, both there and in Canada, their full right to preach to Roman Catholics that Gospel which alone can make men free indeed.—W.S.W.

LATIN AMERICA—YARDSTICK OF CATHOLIC PEACE PLANS

By J. J. MURPHY

The following article is reproduced from *The Converted Catholic Magazine* as a further sample of its quality. Subscribe to this magazine direct to 289 West 48th St., New York, or through THE GOSPEL WITNESS. \$1.25 per year.—Ed. G.W.

[Many of the authoritative facts and figures in the following article are taken from the highly scientific, statistical work, "Latin America in the Future World," recently published under the auspices of the National Planning Association, with the approval and co-operation of all Latin-American countries.]

BLUEPRINTS of an ideal post-war world, based on Catholic principles, are flooding the press these days. Usually the word "Christian" is substituted for "Catholic" as an additional come-on. They all boil down to the claim that Papal encyclicals should be the standard of right and wrong in the post-war world. This implies, of course, that the Pope should be called in to preside at the high councils of the United Nations.

The acid test, however, of all principles is how they work out in practice. What Catholic moral and political principles can do for the future can best be judged by the results they have produced in the past. An excellent case study of Catholic principles at work is Latin America. There, in a land blessed by nature with a lavish hand, Catholicism has had full sway for almost four centuries. The Catholic moral, social and economic principles, about which Vatican propagandists are endlessly bragging, have had in Latin America an ideal setting where they could work themselves out to their logical conclusion. If we are to believe the Catholic press, Latin America stands in striking contrast to the United States, which

it pictures as a 'pagan land rife with crime and irreligion, where marriage and family life are held in contempt.'

In this article we will not concern ourselves with this distorted picture of our own country, but rather with investigating facts and conditions in the Catholic-dominated lands of Latin America to see what the world would be like, if it were to model its future on Catholic religious and social principles.

Catholic Conquest of the Southern Hemisphere

The Catholic church in Latin America was founded by the brutal, plundering Spanish adventurers who explored the land and by the missionaries they brought with them. Sometimes the cross preceded the sword and sometimes followed it, but in either case the natives were robbed and enslaved. Gonzalez Suarez, distinguished Catholic historian of Ecuador, says:

"All the regular members of the clergy, especially the Jesuits, accumulated estates and riches. In an evil hour a worldly ambition overtook the Fathers of the Jesuit Order, not only in the ancient kingdom of Quito, but in the whole of Spanish America."

A late and highly authoritative work, *Latin America in the Future World*, has this to say on the pious robbery of Latin-American Indians:

"In the course of three centuries, the Catholic Church became the greatest landowner in Latin America. It has been estimated that at one stage more than half of the total property in each Latin-American country belonged to the clergy. Thus, according to the celebrated German scientist Humboldt, who traveled through the Spanish countries early in the 19th century, four-fifths of Mexican land was owned by religious organizations and individual members of the clergy."¹

Speaking of the extortions of the Catholic clergy, H. G. Ward, British *chargé d'affaires* in Mexico in the last century tells in his book, *Mexico in 1827*, (p. 337), that the priest's marriage fee alone amounted to more than half a year's salary of the average worker. He also tells how in that country, where the average pay was then 12 cents a day, the parish priest on pay-day collected from each miner by a check-off system money for his funeral mass, which amounted to more than three dollars a year for every one of them.

Illiteracy

Like all Fascist-minded organizations, the Catholic church with its one-man control is fundamentally opposed to teaching the masses how to read. Portugal, which never knew any religion but Roman Catholicism, is 60% illiterate. Even in these United States where the Catholic church makes strenuous efforts to appear learned and progressive, the Jesuit magazine *America*, in its issue of October 31, 1931, openly declared:

"This business of teaching every child indiscriminately how to read and write amounts to nothing more than mass illiteracy . . . One heresy breeds another. The indiscriminate 'education' applied to all alike under State systems is the result of the heresy of the equality of man."

There is little reason to be surprised then that Gerald Brenan in his scholarly work, *The Spanish Labyrinth*, says (p. 49) of the Spanish schools, which, like those of Latin America, were exclusively in the hands of the clergy: "In the elementary schools the children of the poor were deliberately not taught to read, but only to sew and to recite catechism."

In Mexico where the socialist government established

1. P. 66. The quotation from the historian Gonzalez Suarez is also taken from here.

the first State schools in the history of the country, the clergy spurred on fanatical Indians to murder the teachers as "Communists." Speaking of Mexico the *Herald Tribune* of May 25, 1943, told of "fathers and mothers being murdered in the streets for sending their children to the State schools instead of the parochial schools of the Roman Catholic Church."

The authoritative work quoted above, *Latin America in the Future World*, states on page 4:

"Three fourths of the population in several Latin-American countries are illiterate."

The illiteracy of some of the Latin countries is as follows: Honduras, 82%; Bolivia, 80%; Venezuela, 75%; Paraguay, 75%; Guatemala, 75%; Haiti, 75%; Ecuador, 73%; Brazil, 70%; Peru, 70%; Nicaragua, 70%.²

The well-known author and authority on Latin America, Carleton Beals, in his book *Fire on the Andes*, says (p. 177) of the capital city of Peru:

"What is Lima? A Dead Sea, in which churches and monasteries poke up like islands without water or vegetation. Thus a population that embraces more than a hundred edifices destined to the worship and teaching of religion does not possess a single municipal school worthy of a civilized people."

Poverty and Moral Stagnation

In Latin America Roman Catholicism dominates both the State and education, but it is so lacking in spiritual vigor and inspiration that it does nothing about the appalling conditions of poverty and starvation. More often in its capacity of rich landowner it co-operates with other reactionaries in impoverishing and subjugating the lower classes, especially the Indians. Betty Kirk in her book, *Covering the Mexican Front*, says, "The Catholic Church . . . owned by 1857 one-third of Mexico's wealth, and worked hand in glove with the aristocrats to keep the Indians in subjection and ignorance."

In parts of Latin America the natives, especially the miners, use the drug of the coco leaf to kill the pangs of hunger, as the authors of *Latin America in the Future World*, have noted. They also state (p. 4):

"Two-thirds, if not more, of the Latin-American population are physically undernourished to the point of actual starvation in some regions. . . Two-thirds of the Latin-American population suffer semi-feudal working conditions. An overwhelming majority of the Latin-American agricultural population is landless."

In the matter of sex morality among men the Catholic church in Latin America exerts no influence at all, and usually makes no effort to do so. Houses of prostitution abound. One of the first results of the recent church-state tie-up in Fascist Argentina was the public licensing of prostitutes, which had been forbidden under preceding Liberal governments in recent decades. The practice of keeping a mistress is almost universal among the married men of Latin America, as anyone acquainted with these countries can tell you.

Dr. W. Stanley Rycroft, for 20 years a professor in Lima, Peru, and present head of the interdenominational "Committee on Co-operation in Latin America", has this to say:

"This curse of the Latin American home, however, is the double moral standard. A wife is not supposed to inquire into her husband's past and even after mar-

riage his infidelity is condoned. It is common for a man to support two or even three families."³

Writing about the people of Chile, in his book, *Chile Y Los Chilenos* (p. 162), Alberto Cabero points out by implication the criminal moral negligence of the Catholic church in his country:

"We are precociously sensual by temperament because of a lack of moral education. . . As a result in those countries men of fifty are in their full vigor, while in all Hispanic America at that age rheumatism and other symptoms of old age begin to appear. Our best talents have generally had a frustrated development because we have worshipped Venus to excess. . . The consequence of a lack of moral education and a deep religious sentiment is that our people are perverted by vice . . . and that concubinage and the abandonment of children born out of wedlock are common."

Latin America in the Future World (p. 49) points to the prevalence of venereal disease in the Catholic countries to the south of us:

"Syphilis is rampant in many Latin-American urban and rural areas, particularly in Venezuela, Ecuador, Guatemala and Chile. According to the Venezuelan delegate to the 10th Pan-American Sanitary Conference . . . syphilis has also been found in 16% of the sudden mortality cases of people of less than 25 years of age. . . At the same Conference a Guatemalan delegate asserted that 80% of the cases of congenital weakness in his country were caused by syphilis."

Superstition

Pointing out that the Roman Catholic church had done nothing to awaken in the Iberian race a consciousness of sin as a moral evil, Bunge, the well-known Argentine sociologist, says: "*Spanish Catholicism is not really Christian—it is an anti-Christian Catholicism.*"

How superstitious such Catholicism actually is can be well illustrated by another quotation from the book of Carleton Beals mentioned above. Speaking of the typical inhabitant of present-day Lima, capital of Peru, he says (p. 177):

"He runs to pray and buys innocuous pills stamped with the image of the Virgin of Perpetual Help rather than call the doctor . . . They cure eye infections by rubbing them with the blessed image of the Virgin of Mount Carmel."

The 17,000,000 Indians and the 17,000,000 Negroes in Latin America still adhere to their pagan worship, with a few Roman Catholic terms mixed in. It is not surprising then to find that image worship is common in these countries. Dr. Rycroft calls attention to the fact that such idolatry in Latin-American countries is fostered by the omission of the second commandment in the Roman Catholic catechism, which so arranges the Ten Commandments that the number ten is kept without mention of the second that forbids the worship of graven images.

Professor Metraux of Yale has written of the fusion of paganism and Catholicism in Latin America in the April, 1940, issue of *The Inter-American Quarterly*:

"Anyone who has traveled in Peru or Bolivia knows that the old religion of the Incas survives under a veneer of Christianity . . . These ancient pagan rites are seldom free from Christian influence. Even the Pacha-mama, the earth goddess, who is so constantly invoked by the Indians, is not exclusively a heathen deity. If an Indian is asked about her, he will invariably answer that Pacha-mama is nothing but the virgin Mary . . . Santa Pacha-

2. These percentages of illiteracy are taken from *Analfabetismo y Cultura Popular en America*, published in 1941 by Professor Roberto Moreno y Garcia in Mexico City.

3. Dr. Rycroft's book, *On This Foundation, The Evangelical Witness in Latin America*, should be read by all who are interested in Latin America or in Missionary activity.

mama Maria is a common expression in prayers which I have collected."

Disease

Following on the heels of widespread poverty, ignorance, and superstition are dirt and disease. As an article in *Harper's* magazine for July, 1942, points out, fifty of the 120 millions in Latin America are ill with everything "from sprue to leprosy," especially with diseases reduced to a minimum in the United States. *Latin America in the Future World* states (p. 4) that "One half of the Latin American population is suffering from infections or deficiency diseases." The same book speaking of Chile says elsewhere (p. 30):

"It is no exaggeration to say that the largest sector of the urban and rural population is wanting in the most elementary housing and sanitation necessities."

The tuberculosis death rate in New York City is 52. In Santiago, Chile, it is 430; in Lima, Peru, 435; in Callao, Peru, 503; in Guayaquil, Ecuador, it is 693.

A person born and living in the United States has a life expectancy of 62 years and five months, as of 1940. If he were to live in Latin America, his life expectancy would range from a high of 47 years in the more fortunate areas to a low of less than 32 in Peru. Thus in Rio de Janeiro more than one half of the men who reach working age die before they are 29 years old.

These pitiable social and economic conditions of the downtrodden Latin American peoples are a wry commentary on just what the Catholic church can and will do to the world, if given a free hand. In size, time and natural resources the development of Latin America started out on a par with North America, even perhaps at an advantage. The only difference between them was that of religion. The contrast in progress and human welfare that characterizes them today is one of the best standards for evaluating Catholic social and economic principles as opposed to those of Protestantism.

Catholic Pan-Americanism

The greatest threat to Pan-American unity, so essential to the future peace of the world, is Roman Catholic hatred of American democracy. Several Catholic-dominated countries of Latin America are dictatorships, with Fascist Argentina, backed by Vatican and German capital, as a spearhead. Harold Callender, New York *Times* reporter, after a trip through Latin America, is on record as stating:

"The Catholic suspicion of the United States is so deep and so widespread as to constitute in nearly every one of the South American countries a serious obstacle to Pan-American understanding and, consequently, to collective defense."⁴

The Catholic church strategists plan its political activities many years in advance. They realize that according to present birth rates Brazil alone will have a population of 300 million in about fifty years. Their plan is to use Catholic domination of Latin America and Canada (through Quebec) to forge a pincers movement against the United States. Father A. L. Danis of Ottawa University in Ontario disclosed the Roman plan in a speech before a Catholic Youth organization, quoted in the *Ottawa Journal* of January 19, 1942, as follows:

4. *Business Week* of Feb. 2, 1945, told of German money pouring into Argentina to finance Nazi-Fascist plans for control of South America in post-war years. Everything will be done under the name of Argentina, whose present church-state dictatorship plans to buy out neighboring governments.—The Callender quotation from the N.Y. *Times* appeared in the issue of August 3, 1941.

"With the co-operation between the South American countries increasing, French and English Roman Catholics in this country along with the Catholics of the United States and South America will be able to establish an order based upon the ideals and traditions of Christianity."

Father Danis is a leader in Catholic inter-American strategy along with pro-Fascist Father Thorning of Maryland. By Christianity he obviously means the teachings of "the one true Church of Christ," Roman Catholicism. What he said parallels a statement of educational leaders in Catholic-Fascist Argentina, stated in the following words in the *New York Times* of October 24, 1943:

"Children must be taught that America must realize her destiny within the framework of Catholicism, because anything outside Catholicism is not American, and consequently Protestantism is not American."

Realizing that Soviet Russia has doomed the Roman Catholic domination of Europe, the Vatican is more than ever determined now to make all the Americas Catholic.

Catholic control in Latin America, so essential to the planned-on war against democracy, depends on control of the 35 million Indians and Negroes in Latin America and millions of other impoverished peons. This in turn depends on keeping them illiterate, so they will not know truth from error. This is the real background of the vicious war against Protestant missionary activity in Latin America, for Protestant missionaries, if allowed to continue their schools and missions, will break down the prejudice against the United States and free the paganized Indians and half-breeds from the fetters of illiteracy.

The violence and bitterness of Catholic propaganda against Protestant missions in Latin America are more than can be imagined. By subtle tactics these missions have been made to appear the main obstacle to friendly relations between North and South America. This war on Protestantism, originating with the American-Catholic hierarchy of this country, has been made to appear as if it sprang from the governments and articulate public opinion in Latin America. It has been so successful, thanks to Catholic political and financial control in Washington, that hundreds of Catholic missionaries are pouring into South America, while Protestant missionaries are refused passports.

As the renowned Protestant missionary, George P. Howard, born in Argentina, has said: "This is not just another quarrel between the Churches. There are precious principles at stake. Lovers of freedom dare not keep silent." Every well-informed Protestant should read Dr. Howard's new book, *Religious Liberty in Latin America*, with a rousing introduction by Dr. John A. Mackay of Princeton University. Along with this he should read Dr. Rycroft's book, mentioned above, and Samuel Guy Inman's article, *Catholics and the Good Neighbor Policy*, published in the February 26, 1945, issue of the *New Republic* magazine, showing the Catholic hierarchy's absolute control over United States relations with Latin America.

The Remedy

All that has been said in this article shows Latin America's burning need of having preached to it the true Gospel with its inspiration for moral and spiritual renovation. It is not a matter of proselyting Catholics,

for there are millions of Indian pagans there besides the better-educated classes who are professed agnostics. In Brazil alone there are 10,000,000 spiritualists, mostly among the educated classes. The one purpose of Protestant missionary work is that of following out Christ's command to preach the Gospel to all nations, that in Him they may have life and have it more abundantly.

The one barrier to the realization of the greatest of the Four Freedoms in Latin America, religious freedom, is the political obstruction of the Roman hierarchy in Washington, D.C. This is the challenge that faces American Protestantism. It cannot be better expressed than in the words of the distinguished Dr. John A. MacKay in his introduction to the book of George P. Howard:

"The most perfectly organized, and the most politically-minded group in the modern world is the Roman Catholic hierarchy . . . Protestants who have a stainless record of anything that might be regarded as bigotry or intolerance, who will stand for the principle of religious freedom to the last, and will even fight for the rights of Roman Catholics, are now bracing themselves to deal with a new portent in Anglo-Saxon America: the portent, the sinister portent, of Roman Catholic 'clericalism.' This portent is the source, among other things, of the specious lie that Protestant missions in Latin America are subversive of the Good Neighbor policy."

TWO BRIGHT SPOTS IN THE ELECTION

IN our campaigns in Western Canada, we were asked hundreds of times, "How shall we vote?" At that time, we were able to reply only that the Liberal Party was the Roman Catholic Party, and that the Conservative Party wanted to be!

Mr. Bracken was altogether too neutral for our taste in respect to the great issue which underlies all Canadian problems, namely, the ascendancy of the Roman Catholic Church, and its increasing control of Canadian political life. We were all the more troubled because Mr. Bracken's chief-of-staff, the Chairman of the National Progressive Conservative Association, was Mr. C. P. McTague, a very ardent and aggressive Roman Catholic who resigned from the Bench to enter politics. We felt convinced, if Mr. Bracken were elected as Prime Minister, we should have another Roman Catholic Minister of Justice at Ottawa in the person of Mr. McTague.

Later, Mr. Bracken openly committed himself to a policy which was bound to prove unpopular in Quebec—and thus cut himself loose from all possibility of Quebec's support. If he had done this two years ago, he might now be Prime Minister of Canada. He had nothing to lose, but everything to gain, by making himself a champion of Protestant liberties. Instead, he seemed to long to follow the path of appeasement. We are sure we could have done very much in our three campaigns in the West, during which we touched tens of thousands of people, had we been free in conscience to turn the West to Mr. Bracken's standard.

But now, what about Mr. McTague? A couple of months ago, a protest meeting was announced in the City Hall, Guelph, to be addressed by this Editor. The use of the Hall had been granted by the City Council, without opposition. Later, the Roman Catholic priests inveighed against the holding of the meeting, and protest was made to the City Council; but the arrangement was confirmed. Still later, the Knights of Columbus marched like a body of soldiers to the City Hall, and crowded the place; and demanded the cancellation of

the arrangement for the use of the City Hall. This influenced enough members of the City Council to reverse the vote, and the use of the Hall was refused.

Later we went to Guelph, to York Road Baptist Church. Loud speakers were put in the basement and out the windows. More than a hundred cars were assembled about the church, many of them occupied. Altogether, it was conservatively estimated that not less than a thousand people were present to hear the address. There was tremendous enthusiasm, and Guelph was made to see that where the Roman Catholic Church holds sway, there must be an end to all Protestant liberties.

In the recent Dominion election, Mr. C. P. McTague, the Roman Catholic Chief-of-Staff of Mr. Bracken, was candidate in that riding. Mr. McTague was defeated; and openly blamed a Baptist minister for his defeat. What happened? Rev. H. H. Chipchase, of York Road Baptist Church, circularized we know not how many thousands of people, reminding them of what Rome had done in Guelph but a little while before, and urging the people not to vote for the Roman Catholic McTague. And Mr. McTague was defeated.

One other bright spot is that of Prince Albert. That is a rather out of the way district in Saskatchewan. We held two great meetings there; and we frankly say, we did the very best we could to show the people of Prince Albert what a menace to the welfare of Canada, William Lyon Mackenzie King really is. We tried to show them that he was nothing but the puppet of Cardinal Villeneuve; and that in voting for Mr. King, they were voting for the Roman Catholic Hierarchy. According to latest reports, Mr. King has been defeated in Prince Albert, and will have to find a safe seat in some comfortable Roman Catholic constituency elsewhere. We think we may, without immodesty, claim to have had some humble part in the defeat of the Prime Minister in his own constituency—and in this we greatly rejoice.

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THE RESTORATION OF JOB

Lesson Text: Job 42.

Golden Text: "Wherefore I abhor myself, and repent in dust and ashes."—Job 42:6.

Reading: Job 37-41.

I. Restoration to Favour and Fellowship—verses 1-6.

As each of Job's three friends addressed him in turn, he had no difficulty in answering their arguments, but his soul found no comfort in their theories. At the last, God intervened on his behalf, silencing his opponents, and undertaking for Job himself, bringing healing, solace and restoration. Job had suffered much from the three would-be physicians, and was not better, but rather worse, till the great Surgeon of souls brought him efficient aid (Job 13:4; 16:1, 2; Mk. 5:25-27; Lk. 4:18).

The Lord disclosed to Job His supreme majesty and power as revealed in the world of nature. Thus Job was compelled to humble himself before the Lord and acknowledge that the Lord had all power (Matt. 19:26; Rom. 1:20), and that no thought or purpose of His could be hindered (verse 2, marginal reading; Isa. 43:13; 45:9). In contrast to the

THE MYTHICAL LIBERALISM OF POPE LEO XIII

By J. J. MURPHY

DEFEENDERS of Catholic church policy in America have found it extremely difficult to live down both the medieval mentality of Pope Pius IX and the pro-Fascism of Pope Pius XI. To offset this, they endeavor to save face by making Pope Leo XIII—who came in between the above two Popes named Pius—appear as the embodiment of liberal and social reform. Even Protestants have come to accept him as an outstanding liberal and social reformer. Leo XIII's keen yet venerable appearance, strikingly similar to that of Voltaire, has contributed no small amount to this wide acclaim. His photograph, reproduced in countless copies, caught the imagination of the world. He has come to be looked upon by many Americans as the modern personification of ancient wisdom.

Much as one may hate to destroy a pretty fiction, historical truth leaves no other choice as far as the myth of Leo XIII is concerned. The fact is that in purpose and ideals he was entirely one with his reactionary predecessors. He differed from them only in subtleness of approach and method. The masterful self-control and flawless diplomacy of Joachim Pecci, the Italian nobleman who became Leo XIII, are a tribute to the Jesuits who had exclusive charge of his education from the time he first entered their school at Viterbo at the age of nine.

How different Leo XIII's methods

were from the defiant threats used by his predecessor, Pius IX, is well illustrated in the battle of power politics they both waged against Bismarck. Pius IX publicly castigated him as a "second Nero" and "the scourge of God." Leo XIII on the contrary, avoiding personal abuse, maneuvered cleverly to demonstrate to Bismarck his absolute control over the Catholic masses of Germany. At the psychological moment he struck a profitable political deal with Bismarck by forcing the unwilling Windhorst, president of the *Center Party*, and his millions of German-Catholic followers in 1887, to stand silently by while Bismarck hammered the whole country into a centralized military unit intent on world conquest. He made this "second Nero" a knight of the *Supreme Order of Christ*, personally decorating him with diamond trappings.

HIS IDEA OF TOLERANCE

Far from being the great liberal depicted by Catholic propagandists, Leo XIII adhered to the doctrine of blind obedience and reaction defined by former Pontiffs. In his very first encyclical he declared: "We follow in the footsteps of our predecessors and confirm and repeat all those things from this Apostolic See of Truth."

¹ The April, 1944, issue of THE CONVERTED CATHOLIC MAGAZINE quoted an editorial endorsement of Leo XIII's unprincipled deal with Bismarck taken from the N. Y. Times of February 8, 1887.

Well-informed Protestants and even a few Catholics know that in his encyclical *Quanta Cura* and its accompanying *Syllabus Pius IX* solemnly condemned the following proposition that:

"The Roman Pontiff can and ought to reconcile himself and agree with progress, liberalism and modern culture."

Few, however, realize that the originator and inspirer of this infamous *Syllabus of Errors* was Leo XIII. J. B. Bury, world-famous Cambridge historian, in his *History of the Papacy in the 19th Century* (p. 2) says:

"The originator of the idea of cataloguing and condemning modern errors was not Pius IX, but his successor Leo XIII. At the Council of Spoleto in 1849, Pecci, then Bishop of Perugia, proposed that the Council should request the Pope (Pius IX) to condemn the most flagrant errors of the day respecting the authority of the Church and the rights of property."

It is evident that from the man who inspired the *Syllabus*, who sat by silently while papal infallibility was defined as Apostolic doctrine, who was so close to the heart of the arch-reactionary Pius IX that he made him Cardinal, new extremes of intolerance could logically be expected.

The bias and intolerance of Leo XIII can be measured by his encyclical *Humanum Genus* in which he reviles Freemasonry in most intemperate language. He speaks of its "savage treachery and deceptive craftiness" and vilifies it as "this foul plague" and "the Synagogue of Satan." He goes on to identify its aims and principles with those of Communism. The following are samples of the entire document:

"In our days, those who follow the Evil One seem to conspire and work together under the leadership and help of that strong and widespread fraternity, which is called Freemasonry."

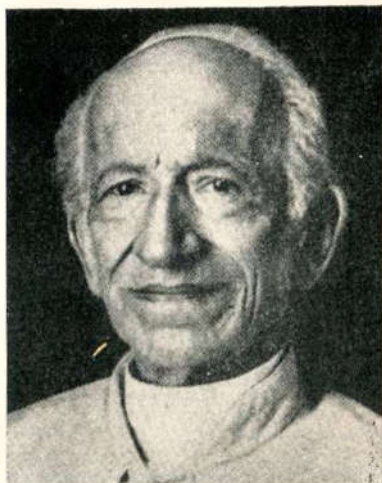
"Nay, where it has been freely in power . . . decency and uprightness of

manners go down, horrible and monstrous opinions raise their head and crimes increase with appalling audacity."

Leo XIII thought no more of Protestantism than he did of Freemasonry. In an attempt to impute to Protestantism blame for the assassination of the Russian czar and to prejudice the imperial nations of Europe against it, he declared in his encyclical *Diuturnum Ilud* that the Protestant Reformation led to a "common danger to human society, and especially to civil government." Though he issued an encyclical on Christian marriage, he did nothing to alter the long-standing Roman Catholic doctrine that Protestant marriages were mere concubinage and their offspring illegitimate.²

In the *London Times* of April 11, 1879, there was printed a letter from Leo XIII to the Cardinal Vicar of Rome deploring the fact that the loss of temporal power by the Holy See prevented

²This official Roman Catholic teaching was not changed until 1908, when the *Ne Temere* decree was issued by Leo XIII's successor, Pius X.



POPE LEO XIII

him from closing the Protestant schools in Rome. He bewailed that in these schools "the tender minds of boys and girls are imbued with wicked doctrines in conformity with the heterodox spirit of those who teach them." He added that, if he only had the power, he would close Rome to all Protestant worship.

So vehement was Leo XIII's opposition to all non-Catholic religions that twice in one year, in solemn pronouncements directed to the American hierarchy, he forbade Catholics to appear at any kind of interfaith meeting.³

Other reactionary measures of Leo XIII's pontificate, apart from politics, include his re-establishment of the *Index* of forbidden books, condemnation of Bible societies, denial of the validity of the Anglican priesthood on the basis of unproved historical assertions, prosecution of Catholic scholars like Father Doellinger, glorification of Catholic reactionaries such as Liguori and Veuilot, solemn approval of the medieval hoax known as the House of Loreto and of the superstitious practice of swallowing tissue-paper images of the Virgin Mary as a cure for diseases.

HIS ANTI-SEMITISM

In his decree re-establishing the *Index Expurgatorius* Leo XIII confirmed and carried forward the crude anti-Semitism of his papal predecessors. In that decree he states:

"Although in the 'Index Expurgatorius' issued by Pope Pius IV, the Jewish Talmud with all its glossaries, annotations, interpretations and expositions was prohibited, if published without the name 'Talmud' and without its vile calumnies against the Christian religion, it could be tolerated. However, our Holy Lord, Pope Clement VIII, in

his Constitution against impious writings and Jewish books, published in Rome in the year 1592 . . . proscribed and condemned them. It was not his intention thereby to permit or tolerate them even under the above conditions, for he expressly and specifically stated and willed that the impious Talmudic, Cabalistic and other nefarious books of the Jews be entirely condemned and that they must remain condemned and prohibited, and that his Constitution about these books must be perpetually and inviolably observed."

In the Jewish Encyclopedia (Vol. X, p. 127) the fact is mentioned that Pope Leo XIII conferred papal honors on the vicious anti-Semite Edouard Drumont, author of the notorious book *La France Juive* ('Jewish France') in which he accuses the Jews of ritual murder.

OPPOSITION TO DEMOCRACY

One of the most insidious and far-reaching attacks on the modern mind was Leo XIII's encyclical *Aeterni Patris Filius*, which decreed that Catholic philosophy and all future education of priests must be based on the medieval speculations of Thomas Aquinas. This was another clear-cut victory for the Jesuits who glory in the works of Aquinas largely because of his reactionary teachings on the temporal power of the popes, the death penalty for heretics, and similar social-political subjects.

Aquinas in a treatise entitled *De Regimine Principum* declares that monarchies are the best kind of government "because States which are not ruled by one man labor under dissensions and are tossed about, deprived of peace." He goes on to say:

"As, therefore, the body has through the soul power and movement . . . so the temporal jurisdiction of rulers depends on the spiritual jurisdiction of Peter and his successors."

³ Encyclical *Longinqua Oceanis*, issued on January 6, 1895, and pontifical letter, *Coetus in Foederatis*, dated September 18, 1895.

Likewise in his *Summa Theologica*, Aquinas teaches the same doctrine:

"For temporal power [the State] is subjected to spiritual power [the Church] as the body is to the soul. Therefore, it is not a usurpation of jurisdiction for a spiritual prelate to intrude himself into temporal affairs."⁴

In his encyclicals, particularly *Humanum Genus*, Leo XIII declared war on the basic principles of democracy. He condemned the following doctrines that are the foundation of our American government: *sovereignty of the people; the right to overthrow unworthy rulers; separation of Church and State; confinement of the church to its spiritual functions; freedom of religion; freedom of speech and the press; right of the State to regulate marriage.*

The following quotation from *Humanum Genus* illustrates the way in which the sovereignty of the people is denied as well as their right to overthrow a tyrant or dictator:

"Whence it is understood that he who has power to rule, *whoever he may be, is God's minister* . . . And it is absolutely false to say that the people have the right to withdraw obedience whenever they see fit."

In his encyclical *Libertas Humana*, Leo XIII declared:

"It is absolutely unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, of worship."

In his encyclical *Longinqua Oceani*, Leo XIII decreed:

"It is necessary to destroy the error of those who might believe, perhaps, that the situation of the Church in America is a desirable one, and also the error of those who might believe that in imitation of that sort of thing the separation of Church and State is legal and even convenient."

⁴ *Summa Theologica*, II - II, quæ. 60, art. 6. Cf. I-II, quæ. 6, art. 4.

POWER POLITICS

When Leo XIII, backed by the Jesuits, was elected Pope after only a two-day conclave Léon Gambetta, political leader of France, uncannily greeted his elevation with the following statement that turned out to be literally true:

"The elegant and subtle Cardinal Pecci is elected. He is more diplomat than priest . . . We may expect a marriage of convenience between the Church and the modern State."

Leo XIII was determined to regain the political prestige of the church, and to prove to the leading powers of Europe the church's ability to help or hinder them by its absolute control of the Catholic masses. Fülöp-Miller in his book *Leo XIII and Our Times* (p. 108) says of him:

"In his hands, the age-old and seemingly cumbersome and antiquated political machinery of the Vatican, with its widely ramified net of official and secret agents and reporters, suddenly becomes again a vigorous and effective weapon of policy."

For generations the Vatican has abetted tottering monarchies and unsuccessfully fought the rise of democracies all over Europe. Even after these democratic regimes were established, it plotted against them and in some cases, as in Italy, forbade Catholics to take part in elections. Leo XIII decided to try new tactics, to organize the Catholic masses in each democratic country in order to gain control of the government or at least a balance of power.

Typical of Leo XIII's power politics was his use of his control over Ireland as a threat to extort from English imperialists new political favors for the Vatican. In return for political bribes from England, he made seven severe pronouncements to the Irish people within six years, condemning their resistance to the evils of landlordism and

defending the exorbitant rent agreements as "just contracts."

In a similar way he played political chess with the fate of Catholic Poland, that had once been independent. Fülöp-Miller (p. 116) describes one of these maneuvers as follows:

"Pope Leo XIII gave the Russian Foreign Minister Giers to understand that he might be prepared to use his influence with the Poles in a direction favorable to the Czarist Government, and again, as with France, the 'papal card' won the game. Giers decided to enter into diplomatic relations with the Vatican."

"Although the Polish party at the Vatican did everything in its power to prevent the Pontiff from throwing his influence on the side of the Czarist regime, the Pope now sent instructions to the Polish bishops that they were to 'impress upon the faithful the duty of obedience to the secular power and docility toward the ruling authorities,' and to see that no Roman Catholic in Russia entered 'any societies which are working for a revolution in the State.'"

Able to play ruthless politics, pitting one nation against another, Leo XIII made the Vatican once again the political pulse of European politics. Much of this success was due not to political brilliance but to the unprincipled casuistry of the Jesuits. One was allowed to do evil for a good purpose or in order to avoid what might be imagined as a 'greater evil.' In his encyclical *Libertas Praestantissimum* Leo XIII expressed the same idea when he said that it is not evil "to tolerate what is at variance with truth and justice, for the sake of avoiding some greater evil, or of obtaining or preserving some greater good."

'RERUM NOVARUM'

It is a well-known historical fact that the Vatican always allied itself with reactionary nobles and large landowners, while consistently ignoring the outcries of the common people. When a

liberal priest, like de Lamennais, rose to plead their cause, he was forced to resign from the priesthood in order to continue his campaign for social decency and justice.

As cities grew and industry spread Socialism sprang up and attracted large numbers of Catholics in spite of the unceasing condemnations of the Vatican. Leo XIII having been an eyewitness of these conditions in Belgium years before, realized that if the church was not to lose the masses to Socialism, it would have to alter its policy toward industrial workers, or at least put up a pretence of doing so. The encyclical *Rerum Novarum* was the result. It offered a counter-proposal to Socialism, which it condemned anew. In the main, it proposed in vague outline a vocational or semi-caste system along the lines of the medieval guilds, such as was later carried out under Fascism in Italy and Austria.

A devastating analysis of *Rerum Novarum*, listing its omissions, fallacies and reactionary undercurrents is found in Henry George's book, *The Condition of Labor*.

The following excerpt from *Rerum Novarum* speaks for itself:

"Let it be laid down, in the first place, that humanity must remain as it is . . . unequal fortune is a necessary result of inequality in condition . . . To suffer and endure is therefore the lot of humanity; let men try as they may, no strength and no artifice will ever succeed in banishing from human life the ills and troubles which beset it."

Rerum Novarum had as its ultimate and real purpose a counter-revolution against modern democratic society and a reversion to the Church-State union of the Middle Ages. This purpose, implicit in the words of Leo XIII, became crystal-clear when Pius XI, forty years later, used *Rerum Novarum* as the foundation for Clerical-Fascist govern-

ments, which he outlined in his encyclical *Quadragesimo Anno* and brought into being in Italy, Austria, Portugal and Spain.

Konrad Heiden in *Der Fuehrer* (p. 454) notes that in *Rerum Novarum* "there was an overtone, inaudible at the time, which was re-echoed decades later in many phrases of Hitler."

The immediate purpose of Leo XIII's *Rerum Novarum* was to throw a sop to the working classes to entice them away from Socialism. The Vatican of course did nothing to bring about the better conditions it extolled in empty words. Catholic countries remained, as always, the most backward in social-insurance reforms for workingmen and their families. Protestant Germany, Great Britain and Scandinavia gave an example that Catholic countries refused to imitate. On the contrary, in Catholic countries like Spain, Austria and Mexico the most active opponents of social reform were the Catholic clergy and their Catholic backers in the reactionary political parties.

Genuine social reform can be effected only through the freedom that flows from democratic government. How basically insincere were the lofty pretensions of *Rerum Novarum* can be seen from the later Vatican condemnations of those who attempted to organize democratic social reforms. When Marc Sanguier started the *Sillon* movement in France he was immediately slapped down. Father Romolo Murri in Italy was obliged to resign from the priesthood in order to continue his work to better the condition of workingmen. When the first Catholic *Popular Party* groups in Italy began to work seriously for social reform along democratic lines, Leo XIII dispatched a categorical papal document to whip them into line with the reac-

tionaries. Pro-Catholic professor Carl Eckhardt of the University of Colorado grudgingly admits in his book *The Papacy in World-Affairs* (p. 254) that:

"It is true that in January, 1902, Leo XIII somewhat reversed his liberal policy as expressed in *Rerum Novarum* (1891), when he issued the encyclical concerning *Christian Democracy in Italy*, in which he condemned as novelties all such things as factory laws for children, old age pensions, minimum wages for agricultural laborers, the 8-hour day, trade guilds, and the encouragement of Sunday rest, because they approached Socialism too freely, and counseled the popular Christian movement, *Partito Popolare*, in Italy to devote its energies to a restoration of the temporal power [of the Vatican]."

The contrast between Leo XIII's world-wide reputation as a liberal and the stark reaction of his official teachings and political policies is a monument to the power of the Jesuits' propaganda and their ability to falsify history.

SPECTACULAR NONSENSE

THE SENSE-APPEALING CULTS of pagan Rome are called to mind by the theatrical display of Catholic worship. The N. Y. *Herald Tribune* of last January 19 described the enthronement ceremony of the new Roman Catholic bishop in London, Most Rev. Bernard Griffin, as follows:

"The vast interior of the Cathedral was heavily laden with incense. Great candles burned on a high altar and flood-lighting made the crimson, white and black robes of the clergy stand out in vivid contrast. Toward the close of the two-hour service the Archbishop emerged from the secretarium, wearing his golden mitre and his cape of gold cloth and grasping a golden crozier. He walked in the procession to a white throne on the north side of the choir while the choir sang, 'Ecce Sacerdos Magnus' (Behold the Great Priest)."

* Cf. *Encyclopedia Britannica* (14th edition), XIII, 929. Also Josef Schmidlin's *Papstum und Päpste gegenüber den modernen Strömungen*, vol. II. The papal document mentioned above could more properly be termed a 'papal brief.'

PERSECUTION OF THE GREEK ORTHODOX CHURCH

By J. J. MURPHY

(With the liberation of Greece and other Balkan nations there is coming to light the same pattern of persecution of non-Catholic populations that runs through the history of Vatican-Axis collaboration. In this article Dr. Murphy reveals some of the facts about the oppression and persecution suffered by the non-Roman, Orthodox Catholics of the Italian-subjugated Dodecanese Islands.)

IN THIS TWENTIETH CENTURY the Roman Catholic church has fought a cruel, relentless war against the Greek Orthodox church. The coming of Fascism provided the Vatican with the long-awaited opportunity of either exterminating its 1,000-year rival in Eastern Christendom or forcing its submission to Rome. Before the last war in Austria-Hungary the Hapsburgs used economic pressure and even violence to Romanize those among its captive peoples who professed the Greek-Orthodox religion. Pierre van Paassen fearlessly depicts how other thousands of the same religion in Poland were persecuted and killed by the Roman Catholic government under Marshal Pilsudski during the years following World War I.

To these and other campaigns of terror engineered by the Vatican before the rise of Fascism were added others after the Vatican had wedded itself to Fascism in 1929, such as the conquest of Ethiopia where a primitive Christian faith, more ancient than Roman Catholicism, was persecuted and converts made at the point of Fascist bayonets. The latest outrage against Christians of the Orthodox Faith occurred in Hungarian-occupied Czechoslovakia. According to a Reuter's dispatch of last

July 26 from London in the N. Y. Post, "About 20,000 Christians of the Greek Orthodox faith are reported to have been killed in a new wave of persecution in Hungarian-occupied Czechoslovakia."

But in preference to these persecutions, I prefer to describe here Rome's violent proselyting among the Greek Orthodox Christians of the Dodecanese Islands seized by Italy in 1912. The reason is that this persecution, inspired by the Vatican, began before Fascism and continued under it with renewed vigor. This fact shows how perfectly Fascism fitted into the Catholic pattern and carried out its designs even better than its most ruthless predecessors. It shows it to be the ideal "secular arm" for which the Vatican had been searching for almost a century.

SEIZURE OF DODECANESE IN 1912

The Dodecanese are a group of islands not far from the coast of Turkey that have always been inhabited by Greeks. They include such celebrated islands as Rhodes, Patmos where John the Apostle wrote the Book of Revelation, and Cos, the birthplace of Hippocrates, the father of medicine. The inhabitants were practising Christians while Rome was still the capital of

the pagan world. Long before the Italian invasion and seizure of them in 1912, the Dodecanese Islands attained a degree of literacy that put Italy to shame and deprived it of its favorite pretext for aggression, namely, that it felt "called to educate and civilize a backward people." In *Italy's Aegean Possessions* by C. D. Booth this point is tellingly made:

"In the Dodecanese, as in all other countries where the population is overwhelmingly Greek, public instruction lies within the jurisdiction of the Metropolitan and the Orthodox community. Whilst the islands were under Turkish domination this right was religiously respected, with the result that Dodecanesian schools flourished, acquiring a reputation for the excellence of their instruction in all branches of elementary knowledge. It is also worthy of note that . . . statistics showed illiteracy in the islands to be practically non-existent."

The Dodecanese not only enjoyed a high degree of literacy, but were also almost free of crime. Not only did the Turks, who controlled the Islands previous to Italian invasion, allow full freedom of education and religion; they also granted a considerable degree of local independence in government. The population was overwhelmingly Orthodox or non-Roman in its profession of Christianity. They did not admit the infallibility of the Pope and many other Roman dogmas invented in recent centuries. Twenty years after the Italian invasion the Islands had only 5,000 Roman Catholics, all of whom were imported for purposes of religious and political aggression. As the well-known historian, Professor Salvemini, says of Roman Catholics in the Dodecanese, "none belonged to the native population, but were all officials, priests and monks imported from Italy." Even at that, there are as many Jews and more than twice as many Mohammedans as Roman Catholics there.

From the time of Charlemagne, who slaughtered Saxons who refused to become Roman Catholics, the Vatican has always relied on the sword as its chief means of propagation—indirectly, of course, as the civil power was the "secular arm" of the church. Since the decline of its political domination of Europe in the late Middle Ages, it has intrigued with the crowned heads of Europe to gain its ends. The House of Savoy, although still lacking the open approval of the Vatican in 1912, was anxious to curry its favor. It saw the means of doing so in an attack on the poorly armed Dodecanese (under Turkish domination since the fall of Constantinople) who could be Romanized much to the delight of the Pope. On April 23, 1912, the first of the Islands was invaded and the inferior Turkish garrison forced to surrender almost immediately. One after another the other Islands were forced to give in.

On seizing the Islands, Italian Rear Admiral Ernesto Presbytero issued a solemn declaration in the name of the King of Italy which stated that, "from today all authority of the Ottoman government ceases on the Islands, which under the supervision of the Italian government will be self-governed." He and his marines were said to have been hailed as emancipators by the Greek inhabitants. But these were just soft words to make the enslavement of the people easier, just as were the promises with which the Vatican cajoled the Orthodox church to reunite with Rome on two different occasions in the past.

PRE-FASCIST PERSECUTION

What Italian occupation meant to these Greeks and their religion is well synopsisized by Dr. Thomas J. Lacey, an eminent American clergyman, writing in a back issue of the Greek-English monthly *Dodecanesian*:

"Italy holds these lands since 1912 in defiance of the popular will and by sheer brute force. It is reported that the Greek language is under ban, Greek schools are closed, the Greek churches are persecuted, Greek leaders are expatriated, the property of Greek natives confiscated."

In 1919, during the Peace Conferences following World War I, the Orthodox bishop of Rhodes addressed an appeal to President Wilson that justice be done the Dodecanese. He said in part:

"I denounce the same government of the Provisional Occupation as having oppressed the religious conscience of the Greek Orthodox people, as is clearly shown by the following events:

"In Villanova, Archangelos, Soroni, Masari, Abanton and in the island of Simi and many other places, my Christians have been hindered from performing their religious duties, either because their churches have been closed or because the priests and singers have been imprisoned, as in Lindos, Archangelos and Platanis, or in some other way, as by threats.

"In Archangelos and in Simi the divine services were interrupted by carabinieri who burst into the churches and proceeded to the Sanctuary itself in order to arrest the priests, who were still performing their duties and dressed in priestly vestments. In Alacerna the Holy Gospel was trodden under foot by carabinieri and soldiers intruding into the church, and the icon of the Resurrection and many others were broken . . ."

"The Orthodox religion and the clergy have been insulted . . . with the most offensive expressions by Italian officers . . ."

You will look in vain for any Papal protest against these outrages. When the Roman See stands to gain by the oppression of rival religions, it has no objection. Destruction of heretics has always been its most ardent prayer.

In the negotiations that followed World War I Italy promised in many

ways to withdraw its domination of the Dodecanese, but it never did. The Papacy, today, is very loud-mouthed in defending Poland's right to the Ukraine, (that Pilsudski seized by arms during the Russian revolution), because reactionary landowners have their massive estates there. But in 1919 when Catholic Italy stood to gain by seizure of alien lands, such as Austrian Tyrol or the Dodecanese, the Vatican had not a word to say.

The rise of Mussolini, whom Pope Pius XI called "a man sent by Providence," was destined to increase the persecution of the Dodecanese and the substitution of Roman Catholicism for their native and more ancient form of Christianity.

VATICAN-FASCIST PERSECUTION

Vatican-Fascist cooperation aimed to speed up both the Italianization and Romanizing of the Greek Orthodox inhabitants of the Dodecanese Islands. *The Geographical Journal* of March, 1941, narrated the facts as follows:

"All schools have been remodelled, in 1926 and again more fundamentally in 1937, with Italian as the principal language; no Greek at all in the four lower classes, and thereafter as a minority language, like Turkish . . . Efforts have been made to break the traditional bond between the local church and the Orthodox Patriarch in Constantinople, to assimilate the local rites and doctrines to Roman . . . There is active Roman propaganda; candidates for ordination must have official permit; Orthodox festivals, and even Orthodox rites at weddings and funerals are forbidden, and there are many surreptitious burials."

Roman Catholicism favored its customary tactics of suppressing schools whenever possible and making its doctrines a matter of compulsory teaching in those that remained. In Fessopoulos' *Greece Unredeemed* (p. 33) we find:

"At the beginning of the school period in September, the opening of the primary schools was permitted, but not of the gymnasium, the suppression of which was especially sought by the Italian (Roman Catholic) diocese." In the October 1937 issue of the *Dodecanesian* magazine the July 21, 1937, educational decree of Mussolini is described in part as follows: "*The decree finally makes the teaching of the Roman Catholic religion obligatory in all schools of the Islands, which by 90 per cent are members of the Eastern Greek Orthodox Church.*"

In his zeal to spread Roman Catholicism as the spiritual expression of Fascism, Mussolini rode roughshod over the poor Greek Orthodox of the Dodecanesian Islands. The *N. Y. Times* of August 25, 1935, reported: "Two patriarchal archimandrites (prelates) are serving terms of five and four years respectively, four priests more than four years each and another is serving three years. They were sentenced recently given by Italian military courts. Four high-school teachers were sentenced to three-to-five years for refusing to recognize the Uniat faith, which uses Greek rites but renders allegiance to the Pope."

J. N. Casavis, a distinguished Greek patriot, in *The Religion of the Dodecanesians* (p. 13), published in 1937, said:

"A tremendous propaganda is carried on by the Catholic missionaries and the Italian Government to change the religion of the Orthodox population. All the means at their disposal are used to silence the voice of the Dodecanesian Church, handed down to us from the time of the Apostles. Italian schools of monks and nuns have been established in the Islands. Many religious customs of the natives have been either restricted or abolished. To conduct the rites of the Epitaph (Good Friday), Second Resurrection, the throwing of the Cross in the waters, etc., costly permits are demanded. Priests going to Dodecanese

from other countries, and especially from Greece, are not permitted to officiate. The ordination of new clergymen is prohibited. The most spirited clerics have been imprisoned or exiled . . . The Orthodox clergy was satirized indecently . . ."

WHAT PRICE MORALITY?

The same Roman Catholic church that denounces relativism and clamors for absolute moral principles, discards or uses its moral doctrines according to whether they hinder or expediently help its political objectives. A case in point is the contrast between the moral principles it proclaims here in the United States and the moral principles it has advocated in the Dodecanesian Islands: Here it forbids mixed marriages; there it advised them, even endowed them, as a means of working Italian Catholics into the Orthodox population. Here it condemns the public schools "because they don't teach religion"; there it worked to secularize the schools because religion (of the Orthodox church) was an integral part of the teaching. Again, it has decreed as persecution the most justifiable regulations imposed on Roman Catholicism by the Mexican government; there it shackled the Orthodox church with every possible legal restriction, even forbidding its clergy to bury the dead without permission of the Italian government. Here it denounces birth control as a depopulizer; there it has taken no steps to arrest the reduction in population, which in some places has been as high as 50% and more, since it increased the proportionate strength of the tiny Roman Catholic minority.

Although the professed policy of the church of Rome is to unite all Catholics in the world under the sole jurisdiction of the Pope, in the Dodecanese every effort has been made by the Italian rulers to sever the bonds between the local church and the head of the Greek

church in Constantinople. On the other hand, when it suits its purpose, the Vatican vociferously protests every smallest restriction of a Roman Catholic population by State laws. The real issue, however, which deadlocked the establishment of the independence of the Dodecanesian church was the refusal of the Orthodox Patriarch of Constantinople to assent to it without submitting the proposal to a plebiscite of the people of the Islands. Needless to say, this democratic procedure was vetoed by Italy and the Vatican.

How blind the Roman Catholic church is to all ideas of tolerance and how unscrupulously interested only in her own aggrandizement is aptly satirized by Professor Salvemini in his book, *Racial Minorities Under Fascism in Italy*, page 29:

"Meanwhile, at Rome, Pius XI—was praying.

"Towards the Greeks of the Dodecanese Pius XI is not obliged to employ the consideration that is necessary in dealing with the Slav Catholics and even more in dealing with the Germans. The Greeks of the Dodecanese are not Catholics but merely schismatic Christians: therefore the head of the Catholic Church not only is under no obligation to protect them but he must seek to convert them to the true faith, even by utilizing the political opportunities furnished by the Fascist domination. It is for this reason that, in June, 1928, Pius XI, 'lending ear to the fervent prayers of the Catholics of the islands'—Catholics, of whom none belonged to the native population, but who were all officials, priests, and monks imported from Italy — raised the islands into an archbishopric with its centre at Rhodes. Franciscans and other religious orders conducted propaganda as if they were in an uncivilized country, intensifying the traditional hatred of the 'Latins' among the

Greek populace. In September 1931, the intruders loudly took possession of the islands by holding in Rhodes a Eucharistic Congress concluding with a solemn procession:

"All the houses of the orthodox population"—relates the *Osservatore Romano* of September 21, 1931, in a transport of joy—"decked out in festive array with the most beautiful draperies adorning their walls; and in the doorway stood the heads of the families waiting to burn incense as the Holy Sacrament passed by and to sprinkle the procession with fragrant water according to their ritual. This rendering of homage by a people who, although outside the bosom of the Catholic Church, wished to associate themselves with the Catholics in paying reverence to the Sacrificed Jesus, made a deep impression upon those present. It was not less striking to see many houses inhabited by Jews and Mohammedans also festively decorated and adorned with banners and draperies. The magnificent days of the Eucharistic Congress of Rhodes could not have ended with a finer and more consoling triumph."

"In order to obtain so fine and consoling a triumph in a schismatic land, it was only just that Pius XI should consent to the policy of the Fascist government when it sacrificed a few little liberties of 200,000 German Catholics and 500,000 Slav Catholics in other regions. Present at the Eucharistic Congress of Rhodes were not only a Franciscan friar who had purposely arrived from California, but also Ritter Von Puttingen, 'who had purposely come to represent the German knights of the Order of Jerusalem.' This gentleman, in all probability, was distressed by the thought of what his fellow countrymen in South Tyrol were suffering under the Fascist yoke; but since in Rhodes it was a question affecting, not Germans or Catholics, but Greeks and schismatics, it was natural that he should demonstrate by his presence the pleasure with which his Order welcomed the methods em-

ployed by the Holy See in winning a non-Catholic land for the Catholic faith.

"Beyond a doubt, this is the most shameful page in the pontificate of Pope Pius XI."

We are indebted for much of the source material for this article to The Dodecanesian National Council at 30 Rockefeller Plaza, New York 19, N. Y.

On the Lookout

BY J. J. MURPHY

FREEDOM OF RELIGION

DR. GEORGE SHUSTER, leading Catholic propagandist and false-frontier among the Catholic laity, took time off from his \$20,000-a-year job as President of New York's municipal college for girls (Hunter College) to attend a round table discussion on *The Papacy and the Peace* at the University of Chicago. On page 17 of the reproduction of this discussion in pamphlet form, Mr. Shuster, while bragging about Roman Catholic tolerance, had this to say:

"Yes, I would say that every Catholic, viewing the realities of the present-day situation, must say to himself that the hope for mankind lies in freedom of worship and freedom of conscience and that we have no right to insist on that for ourselves without being the first to insist upon it for others. May I say . . . that we are not without credit in this respect"

Mr. Shuster, as a former instructor at Notre Dame University and later managing editor of *Commonweal*, knows as well as we do that every Pope in the past century denounced and condemned freedom of conscience and religion in the most scathing terms. To mention only the mildest of them, take the words of Pope Leo XIII in his encyclical *Libertas Humana*:

"It is absolutely unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, of worship."

CATHOLIC INTOLERANCE

CARDINAL GASPARRI, Secretary of State to Pope Pius XI, wrote in an official document to the Bishop of Concepcion in Chile, on July 17, 1922: "*The opinion of those who wish to separate religion from politics is erroneous and pernicious.*" How religion and politics merge in South America to the detriment of religious freedom can be gleaned from the following brief quotations from one of the most reliable dailies in the United States, *The Christian Science Monitor*. In its issue of last August 14, it stated in a special dispatch from Montevideo:

"A subtle, concerted assault against religious freedom in Latin America is under way . . . there have been many signs of a Roman Catholic clerical movement aimed at curtailing religious liberty. Protestant minorities in Latin America bear the brunt of these restrictive efforts. Tents of Protestant missionaries have been burned. Indians have been incited to violence."

"In Argentina, the present military dictatorship and the Roman Catholic hierarchy are repeating a Fascist pattern made familiar in Spain during the Civil War that brought the Franco regime to power."

"A well-qualified observer who went into Peru after an absence of two years says that he found a 'clerical stronghold' on his return . . . Another authority listed the three foes of democracy in South America in this order: 1. The Roman Catholic hierarchy; 2. The military caste; 3. Large landholders. A principal target has been the Protestant missionary."

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DISCRIMINATION AGAINST ITALIAN PROTESTANTS

THE OFFICIAL publication of the First Italian Baptist Church of Philadelphia has revealed that in Italy the AMG, Allied Military Government, has refused to help members of the Evangelical churches in dire need of food and clothes on the grounds that recognition can only be given to the established Church. The "established church" of course is the Roman Catholic church, established as the official church of Fascist Italy by Mussolini.

CATHOLICISM'S MORAL CODE

By J. J. MURPHY

[THIS is the fourth of a series of articles on "The True Nature and Structure of Roman Catholicism," which began with our issue of January, 1946. Next month's article will treat of "The Catholic Church and Women."]

A THOROUGH understanding of Roman Catholicism is not possible without a grasp of the peculiar structure of its system of moral theology. It is the key to its worldwide political power. It not only furnishes a pretext for invading every phase of social and political life, but is also the means by which the church holds in check its millions of adherents and dominates their aims and purposes. It is a moral system that has to be ingenious. On the one hand, it must fly the colors of abstract virtue, and, on the other, maintain for political purposes the powerful support both of those who ignore religion and those who condemn it.

The Catholic moral system as it exists today has been fashioned by the Jesuits in the war against Protestantism for which they were founded. It has two direct aims: first, to counteract the Protestant glorification of the individual conscience by establishing a moral system that will subject consciences to the guidance and dictates of a supreme and highly centralized church authority; second, to grasp and hold the allegiance both of the masses and its corrupt political leaders without either castigating their consciences or giving open approval to their immoralities. This system can be described in two words: *confession* and *casuistry*. Confession is the means of dictating to consciences by a centralized authority. Casuistry is an intricate system of hair-splitting morality out of existence.

To assure a strictly objective treatment of this study of the development and nature of the moral code of the Catholic church, the writer will not draw upon his personal experiences as a priest, but will call upon the evidence of unimpeachable authorities in the field of moral theology.

THE POWER OF THE CONFESSIONAL

Power over the human heart and the most secret of human emotions means power over the mind and will of man. This the Jesuits realize. They know too that it is in the confessional, where the soul lays bare its most intimate emotions, that control of the Catholic conscience must be obtained. Without this moral control the centralization of the church and dominance of the Vatican would be worthless.

The well-known theologian and historian, Dr. William K. Rockwell of Union Theological Seminary in New York, has expressed in the *Harvard Theological Review* the all-importance of emotionalism in Catholicism and the fact that the Jesuits made capital of it. Speaking of the extreme difficulty of the Protestant to understand the terror of Catholic emotionalism, he says:

"Has the thought of hell made him shiver, and the consecrated wafer made him thrill? He who cannot realistically imagine these experiences does not know the abc's of Catholicism, in the mastery whereof lies the deepest secret of the power of the Jesuits; for their ascendancy is rooted in their hold on the fears and aspirations of Catholic

piety as directed in the confessional."¹

How the confessional opens the way to utter passivity on the part of the penitent and to complete dominance on the part of the confessor is well put by the *Encyclopaedia Britannica* (V, 486, 11th ed.), in its article on *casuistry*:

"The medieval mind was only too prone to look on morality as a highly technical art . . . What could wayfaring men possibly do but cling to their priest with a 'blind and unexpressed faith'? Catholicism increasingly took for granted that a man imperiled his soul by thinking for himself."

The Jesuits rightly reasoned that the only way to get crucial control over the use of confessionals everywhere was by making the 'practice of the confessional' into a theological science sponsored and dominated by their Order. This they accomplished, and the new 'science' became known as *casuistry* or moral theology. After creating moral theology and managing to monopolize its teaching, they likewise succeeded in the further task of imposing it on the whole church and making it the sole guide of all priests in the hearing of confessions. Count Paul von Hoensbroech, former Jesuit priest and distinguished German scholar, emphasizes the extent and meaning of this Jesuit master stroke when he writes:

"There is no domain in which Jesuitism has succeeded so completely in forcing its domination on Catholicism as that of moral theology. . . . The domination of the private and public life of Catholics by means of the confessional . . . has been mainly brought about by the moral theologians of the Jesuit Order. The present-day Catholic morality is penetrated throughout with Jesuit morality."

It would not have mattered particularly who controlled the Catholic confessional, were it not for the fact that it not only lowered Catholic morality but was strategically used for just that purpose. This formal misuse of the confessional arose with the Jesuits. A brief historical picture of just how it came about is given in the *Cambridge Modern History* (V, 81):

"But a Church, ridden by the spirit of efficiency, is likely to end in frank utilitarianism; and during the 17th century there was a continually-smoldering contest between the Jesuits and divines of a less worldly school as to exactly how far utility should be allowed to go. The great fight was over the confessional. Should priests pitch their standards high or low?"

"The Jesuits argued that severity scared many away altogether—a contingency the more to be regretted in the case of the rich and influential. Accordingly they began a campaign to force confessors to be lax. The famous doctrine of probabilism—first broached about the beginning of the 17th century—made it grave sin in the priest to refuse absolution, if there were any good reason for giving it. And to determine what such 'good reason' was fell to the Jesuit Escobar and the Casuists. These writers developed a whole system of expedients for protecting the penitent from a too-zealous confessor. The kind of question he might ask is carefully defined. He must not cast about for general information as to the penitent's disposition, as would a physician. . . . He must always lean toward the most 'benign' interpretation of the law; and for his guidance casuistry ran many an ingenious coach-and-four through inconvenient enactments."

Emphasis on the magic power of confession and absolution grew in proportion to the increasing laxity of the pen-

¹ *Harvard Theological Review*, July 1914, page 360. Dr. Rockwell's distinguished career is given in *Who's Who*.

itents. If the penitent had no real sorrow or intention of reforming his life, it was only natural that the magic of absolution would come to be looked upon as the source of pardon and forgiveness. This demoralizing influence is pointed out by the *Encyclopaedia Britannica* (V, 487) when it says:

"The less the Church could expect from its penitents, the more it was driven to trust the miraculous efficiency of sacramental grace. Once get a sinner to confession, and the whole work was done. However bad his natural disposition, the magical words of absolution would make him a new man . . . Human nature seldom resists the charms of a fixed standard—least of all when it is applied by a live judge in a visible court. If the priest must be satisfied with so little, why be at the trouble of offering more?"

ORIGIN AND NATURE OF CASUISTRY

Jesuit casuistry, known today simply as Catholic moral theology, is largely the creation of passionate Spanish Jesuits with the fire of the Inquisition still in their veins. Their plan was to find a way that would *make it easy and attractive to be and remain a Catholic*. This was very necessary in Spain where Catholicism was too corrupt to generate an Evangelical Reformation.

It was also necessary at that time to find a way out of the old system of Catholic laxity and moral corruption that prevailed up till the Reformation, and at the same time to resist the influence of the Reformation started by Martin Luther in Germany and elsewhere. The task was to find a formula of morality as equally convenient as the old one, but so subtle and intricate that its laxity would not show through. This whole strategy behind the invention of casuistry is well explained by the *Encyclopaedia Britannica* (V, 486) as follows:

"But the casuists were drawn, almost to a man, from Italy and Spain, the two countries least alive to the spirit of the Reformation; and most of them were Jesuits, the Order that set out to be nothing Protestantism was, and everything that Protestantism was not. Hence they were resolutely opposed to any idea of reform. . . .

"On the other hand, they would certainly lose their hold on the laity, unless some sort of change were made; for many of the Church's rules were obsolete, and others far too severe to impose on the France of Montaigne or even the Spain of Cervantes. Thus caught between two fires the casuists developed a highly ingenious method for *eviscerating the substance of a rule while leaving its shadow carefully intact*.

"The next step was to force the confessors to accept their lax interpretation of the law; and this was accomplished by their famous theory of probabilism, first taught in Spain about 1580. This made it a grave sin for a priest to refuse absolution, whenever there was some good reason for giving it, even when there were other and better reasons for refusing it."

This practice of "probabilism" proved very effective in allowing the confessor to forgive any or all sins, regardless of the penitent's dispositions, especially when coupled with the companion principle of the Jesuits that 'it is allowed to permit one evil in order to prevent a greater one.' Working with such principles it was never difficult for a confessor to convince himself that he had to absolve the obviously impenitent sinner for fear the sinner would leave the confessional in anger and commit the much greater evil of breaking with the church entirely—which in Catholic eyes is the greatest of all sins.

A practical example of the use of this Jesuit principle of 'probabilism' in confession may be read in the recent Catholic-propaganda novel, *The World, the Flesh and Father Smith*, by Bruce Marshal, a best-seller and selection of the Book-of-the-Month Club. On pages 16 to 22, the author describes how Father Smith forgives the sins of a dying sailor in a bawdy house: "He started off to tell the priest about all the women he had known in Buenos Aires and Hong Kong and said that he had liked the women in Hong Kong best." When the priest rebuked him for talking this way on his deathbed about the "tawdry Jezebels in foreign ports," the dying sailor spoke back and said "the women weren't tawdry at all, especially the ones in China, who had gold on their fingernails and wore black satin slippers with high red heels, and that now that he came to think of it *he wasn't sorry for having known all these women at all, since they had all been so beautiful and that he would like to know them again if he got the chance.*"

The old sailor had only a few minutes to live, so the author describes the priest as applying the Jesuit principle of 'probabilism' in the following way:

"In despair Father Smith asked the old sailor if *he was sorry for not being sorry* for having known all these women, and the old sailor said that *yes he was sorry for not being sorry*. Whereupon Father Smith said that he thought God would understand, and *he absolved the old sailor from his sins*, pouring the merits of Christ's Passion over the old sailor's forgetfulness of God and those long-ago dresses that had made such lovely sounds."

The brilliant historian, John Addington Symonds, gives a keen analysis of the subtle process by which the Jesuit casuists are able in the confessional to dissolve concrete sins and promote

moral laxity, *while at the same time glorifying abstract virtue in the pulpit*. He explains it as clearly as any Jesuit in one of his volumes that is considered a classical reference work in all universities:*)

"It was the Jesuit Order's aim to control the conscience by direction and confession, and especially the consciences of princes, women, and youths in high position. To do so by plain speaking and honest dealing was clearly dangerous. The world had had enough of Dominican austerity... You must certainly tell people then that indulgence in sensuality, falsehood, fraud, violence, covetousness and tyrannical oppression is unconditionally wrong.



THE CONFESSIONAL.

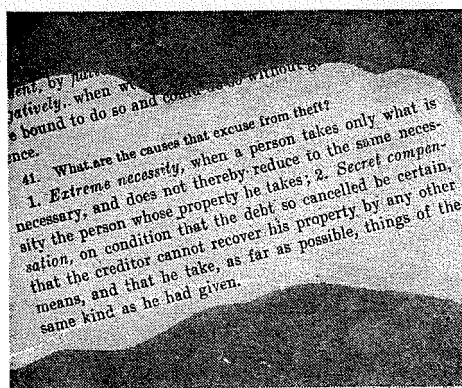
*) Vol. VI, part 1, p. 223, entitled "Catholic Reaction." This is the sixth volume of his monumental 7-volume work, *Renaissance in Italy*.

"Make no show of compromise with evil in the gross; but refine away the evil by distinctions, reservations, hypothetical conditions, until it disappears. Explain how hard it is to know whether a sin is venial or mortal, and how many chances there are against its being in any strict sense a sin at all. Do not leave people to their own blunt sense of right and wrong, but let them admire the finer edge of your scalpel, while you shed up morsels they can hardly see. A ready way may thus be opened for the satisfaction of every human desire without falling into theological sins.

"The advantages are manifest. You will be able to absolve with a clear conscience. Your penitent will abound in gratitude. . . and be held secure. . .

"It was thus that the Jesuit labyrinth of casuistry, with its windings, turnings, secret chambers, whispering galleries, blind alleys, escape passages, came into existence."

WHEN IS IT NO SIN TO STEAL?



Here is a question and answer from the Roman Catholic catechism giving reasons that excuse from theft.

It is a facsimile photograph from page 297 of the *Catholic Manual of Christian Doctrine*, used in Catholic schools and colleges.

PRESENT-DAY CASUISTRY

The main contest within the Catholic church between the Jesuit casuists and their opponents was fought in France, the intellectual battleground of Europe. With the aid of the French monarchs and corrupt elements in the Roman Curia, the Jesuits after many years succeeded in triumphing over their enemies and getting them condemned as "heretics." This bitter inter-church conflict is known as the "Jansenist" controversy.

For a while the Jesuits had to hedge on some of the most extreme of their laxist views, even after their political victory. But in the middle of the 18th century appeared a naïve and fanatical Neapolitan priest by the name of Alphonsus Liguori, who took a psychopathic interest in casuistry as an escape from his own sexual obsessions. The Jesuits encouraged him, had him made a bishop, and after his death canonized as a saint and a Doctor of the Church. In so doing they won final and absolute approval for their system of moral casuistry. From then on their system of morals was gradually incorporated into Catholic theology as official and infallible teaching.

Present-day Jesuits try to escape from the accusations leveled against their Order in these matters by stating that all of their immoral teachings in the past have been discarded. Actually, however, the entire system is taught today substantially as it was in the 17th century. A few crude opinions, such as the open approval of regicide and certain other forms of murder, have been discarded. Also the name "casuistry" has generally been changed into "moral theology." For the rest the system remains unchanged. Paul Bert, distinguished French intellectual and government official, in his work,

La Morale de Jesuites, has clearly proved with chapter and verse that modern textbooks of moral theology repeat the same evil principles that were taught by the 17th century casuists.

If any additional proof were needed, it can be found in the following statement of Dr. Adolph Harnack of the University of Berlin, world-famous for his knowledge of church history. Speaking of Jesuit casuistry he says:

"But the method has continued unchanged, and it exerts today its ruinous

influence on dogmatics and ethics, on the consciences of those who receive and of those who make confession, perhaps in a worse degree than in any period."³

As an illustration of present-day Jesuits casuistry, the following extract is taken from the work of the Jesuit casuist Gury, published in Paris, in the eighth edition in 1892. Gury is the

³ *History of Dogma* by Dr. Adolph Harnack, vol. VII, page 102. English translation published by Williams and Norgate, Oxford, 1899.

MAKING IT EASY TO PARDON SINS OF THEFT

...er special com-
request be granted unless the circumstances render the
cedure inadvisable.

SUM FOR GRAVE THEFT

Question: What would be regarded nowadays as the absolute sum for grave theft in the United States?

Answer: By the absolute sum for grave theft is meant that amount of money, the stealing of which constitutes a mortal sin, irrespective of the financial status of the individual or corporation from whom it is taken, however wealthy they may be. Naturally this sum varies with the fluctuation of the value, or the purchasing power, of money. In a large country like ours it is quite possible that this sum might be different in different sections. To lay down a general norm, in view of actual conditions and the value of money, it would seem that the absolute sum for grave theft would be about \$40.

FRANCIS J. CONNELL, C.S.S.R.

Above is a sample of instruction to priests to guide them in judging how much money a person may steal without committing a mortal sin.

IT IS AN ACTUAL PHOTOSTAT FROM PAGES 68-9 OF THE JANUARY, 1945, ISSUE OF "THE AMERICAN ECCLESIASTICAL REVIEW," OFFICIAL MAGAZINE FOR PRIESTS PUBLISHED AT CATHOLIC UNIVERSITY, WASHINGTON, D. C.

leading authority on modern casuistry and his works are quoted on nearly every page of the moral theologies of Noldin, Sabetti-Barrett and other Jesuit authors used today as textbooks in American Catholic seminaries. This "case" is given in a work for seminarians to teach them how to solve moral problems. There are hundreds of such cases given in Gury's work or other similar volumes. This one is taken from volume I, page 183, of his *Casus Conscientiae*:

"Anna had committed adultery; she replied *first* of all to her husband, who was suspicious and questioned her, that she had not broken her marriage bond; the *second* time, she replied, after she had been absolved from her sin, 'I am not guilty of such a crime;' finally, the *third* time, because her husband pressed her still further, she flatly denied the adultery and said, 'I have not committed it,' because she understood by this, 'such adultery as I should be obliged to reveal', or 'I have not committed adultery which is to be revealed to you.' Is Anna to be condemned?

"*Anna can be justified from falsehood in the threefold case which has been mentioned.* For, in the *first* case, she could say that she had not broken the marriage bond, because it was still in existence. In the *second* case, she could say that she was innocent of adultery, since her conscience was no longer burdened with it after confession and the receiving of absolution, because she had the moral certainty that this had been forgiven. Indeed she could make the assertion under oath, according to the general opinion of theologians, plus that of Liguori, Lessius, the Salmaticenses, and Suarez. In the *third* case, she could, in the probable view, still deny having committed adultery in the sense that she was obliged to reveal it to her husband."

MORAL DEGENERACY BY CASUISTRY

Casuistry is demoralizing, not only to the layman who finds that he easily receives absolution regardless of his way of life, but also to the priest who soon learns to apply to his own conscience the methods he uses on others. The consequences become even worse, when we stop to realize that in reading moral theology, in the words of Symonds, "men vowed to celibacy probe the foulest labyrinths of sexual impurity."

It is not surprising to find that casuistry has been denounced in the strongest terms by those who are able to read the treatises on moral theology *that are written only in Latin*.^{*} Catholics as well as Protestants join in the condemnation. The saintly Bishop de Palafox was one of these. So too was the great intellectual and liberal ecclesiastic, Paul Sarpi. In France Abbot de Rancé, founder of the Trappist Order, in his *Letters* (p. 358) says:

"The morality of the Jesuits is so corrupt, their principles are so opposed to the sanctity of the Gospels . . . that nothing is more painful to me than to see how my name is used to give authority to opinions which I detest with my whole heart."

Johann Adam Moehler, a Catholic priest and celebrated Catholic theologian of the last century, declared:

"Casuistry is the atomism of Christian morality . . . and has had a poisonous effect on the innermost being of Christian life. Religious depth, stern and holy morality and strict Church discipline were undermined by it. And it was characteristic of the Jesuits to transform the inner being into mere externals that they also conceived of the

* An English edition of Gury's *Doctrines of the Jesuits* is now available and may be had from Agora Publishing Co. at \$3.00

Church primarily as a State."⁴

Lord Acton, a Catholic and father of the *Cambridge Modern History*, was one of the greatest historians of the last century. Speaking of the Jesuit Order he says:

"It matters not what cause we take up, provided we defend it well—that is [Jesuit] Probabilism. It matters not what wrong we do in a good cause—that again is the maxim that the end justifies the means, which like Probabilism, was just then in the ascendancy. It matters not whether the cause for which we sin is religion or policy—even that is paralleled by the way in which the French Jesuits... supported Richelieu in his alliance with the Protestants in the Thirty Years' War."⁵

The distinguished scholar, Dr. Adolph Harnack of the University of Berlin, on page 102 of the above-quoted volume, excoriates casuistry. The *Encyclopaedia of Religion and Ethics* (III, 240) finds his words worth quoting and prefaces them with the remark: "*The decisive terms to which an authority so great as Harnack commits himself may serve to show why casuistry has disappeared from the Protestant world and from scientific ethics.*" The words of Harnack himself are as follows:

"By the aid of Probabilism the Jesuit Order understood how in particular cases to transform almost all deadly sins into venial sins. It went on giving directions on how to wallow in filth, to confound conscience, and, in the confessional, to wipe out

sin with sin. The comprehensive ethical handbooks of the Jesuits are in part monstrosities of abomination and storehouses of execrable sins and filthy habits, the description and treatment of which provoke an outcry of disgust.

"The most shocking things are here dealt with in a brazen-faced way by unwedded priests.... often enough with the view of representing the most disgraceful things as pardonable, and of showing the most hardened transgressors a way in which they may still always obtain the peace of the Church..."

"But all the greater appears the confusing influence of the religious system of which they were servants, when it was capable of producing such licentious subtleties and such a perverse estimate of moral principles... And all this too in the name of Christ... for one of the interests lying at the base of this system of immorality, no one can deny, was to maintain and strengthen the external grasp and power of ecclesiasticism."

It is only an understanding of Catholic casuistry that enables us to realize how it is possible for Catholics to remain in excellent standing, sacramental and social, in their church, while habitually defying church laws laid down as binding under penalty of eternal damnation. A case in point that applies to most adult Catholics in America is the church laws on birth control. According to church teaching, the practice of birth control is a mortal sin of a most heinous and unnatural kind. Whoever *habitually* practices it cannot obtain valid absolution or receive communion. That is Catholic theory before casuistry goes to work on it. Actually the figures of birth control clinics and other statistics show that nearly all Catholics practice birth control. Nonetheless they continue to re-

⁴ Dr. Moehler was professor at Tuebingen University and author of the renowned defense of Catholicism, *Symbolism*. The above statement is quoted from page 23 of Professor J. B. Leu's *Beitrag zur Wuertigung Jesuitenordens*.

⁵ *Letters of Lord Acton to Mary Gladstone*, daughter of the Right Hon. W. E. Gladstone, page 114, Macmillan, London, 1913.

ceive absolution and communion regularly, enjoying excellent church standing. This is the presto-chango of Catholic morality... what is condemned in theory is lived out in practice. The church turns its head the other way and pretends not to notice it. It could reserve this 'sin' to the bishop, as it does marriage before a Protestant minister, making it embarrassing to confess it and difficult to obtain absolution for it. But it doesn't. It knows that half the Catholics would leave the church if it enforced such a law, so the church nullifies its laws in practice committing one evil 'to prevent a greater evil,' in accordance with one of the principles of casuistry.

CONCLUSION

The imposition of Jesuit morality upon the whole Catholic church loses much of its meaning if it is considered as an isolated fact. It was only part of the Jesuit master plan to centralize the Catholic church and thus obtain, through domination of the Papal curia, a whip hand over church dogma and morals, appointments and politics. The Jesuit cavalcade is briefly described as follows in the above-quoted article by Dr. Rockwell:

"Certainly the definition of the dogma of the Immaculate Conception in 1854, the Syllabus in 1864, the definition of papal infallibility and absolute sovereignty in 1870, the condemnation of Modernism in 1907, and at this very moment the codification of canon law by the centralized authority of a papal autocracy based on divine right—these are monuments to the principle for which the Jesuits have contended on their march to power."

That was in 1912. The power of the Jesuits over the worldwide Roman Catholic church has since become so absolute and unchallengeable that it

has swept away Italian dominance of the College of Cardinals, knowing that it now has over every Catholic country the same dominance that in former centuries it had over Italy alone.

But of all the corruptions the Jesuits practiced in their march to power that of casuistry was the most perverted and the most disastrous. Particularly applicable to them are the words that the distinguished President of the United States and international scholar, John Adams, wrote to Thomas Jefferson in condemnation of the priesthood:

"My opinion is that there would never have been an infidel, if there had never been a priest. The artificial structures they have built on the purest of all moral systems for the purpose of deriving from it pence and power, revolt those who think for themselves and who read in that system only what is really there."⁶

But in this question of Catholicism's moral code, as in all other aspects of its organization and activities, we must not rush to the conclusion that it is all arranged *consciously* for sinister purposes. To the Jesuit policy-makers of the Catholic church the control of consciences is essential to sustain and increase the church's dominance in the world. The manner in which morals are controlled matters little to them, since it is a necessary means to the attainment of what they consider the loftiest ideal in God's whole creation.

In the words of Harnack quoted above, this glorious ideal is "*to maintain and strengthen the external grasp and power of ecclesiasticism.*"

⁶ Letter of John Adams, written on August 9, 1816. Quoted from the official Congressional 'Monticello edition' of the complete works of Thomas Jefferson, volume XV, page 60.

THE CATHOLIC CHURCH AND SCIENCE

By J. J. MURPHY

[This is one of a series of articles on "The True Nature and Structure of Roman Catholicism."]

SCIENCE and Roman Catholicism are essentially antagonistic. The former faces the untried future with experiment as its only tool and honesty to truth its only guide. Roman Catholicism fears the future, and is opposed to experiment and change as revolutionary and destructive of its fixed dogmas and religious practices.

Like Fascism and Nazism, Roman Catholicism will use science when, but only when, it suits its purposes. Just as its 'leadership principle' was the groundwork of Nazism—as Goering testified at the Nuremberg trials last March 14—so too were its censorship and Inquisition methods, its book burnings and other means for the repression of individual thought and scientific progress. Hitler himself, in *Mein Kampf*, laid down the principle that, "The greatness of every powerful organization . . . is rooted in the religious fanaticism with which it intolerably enforces itself against everything else, fanatically convinced of its own right." Further on in the same book (p. 882) he says:

"Here too one can learn from the Catholic church. Although its structure of doctrines in many instances collides, quite unnecessarily, with exact science and research, yet it is unwilling to sacrifice even one little syllable of its dogmas. It has rightly recognized that its irresistibility does not lie in a more or less great adjustment to the scientific results of the moment . . . but rather in a strict adherence to dogmas

... Today therefore the Catholic church stands firmer than ever."

Treatment of the Catholic church's attitude to science in all its branches—chemistry, physics, astronomy, geology, etc.—would be impossible in one short article. Its entire strategy against science and the tactics of its warfare can best be surveyed from the viewpoint of one single science. Medical science, which relates directly to the welfare and everyday life of all of us, affords the best vantage point from which to view the whole attitude of the Catholic church to science.

CATHOLICISM AND MEDICAL SCIENCE

Back of the whole attitude of the Catholic church toward medicine are two primitive superstitions from Persia that crept into the Catholic world through the early Fathers. One of these is the teaching that all matter is evil and contemptible, from which it follows that freedom of the soul can be obtained only by neglect and abuse of the body. Sanctity and physical filthiness thus became synonyms, as in the case of Simon Stylites, and centuries later that of Saint Benedict Labre, whose claim to sainthood is that he lived his whole life in rags and covered with fleas. The second doctrine was that all diseases are caused by demons that are banished only by supernatural means. The priest therefore was the only doctor for the treatment of the ills of the body, mind and soul.

Thomas Aquinas, whose teachings are regarded today as the embodiment of the Catholic church's 'scientific' outlook and achievement, was particularly responsible for the lack of scientific progress till modern times. Dr. Andrew Dickson White, distinguished American historian and late president of Cornell University says:¹

"It was Aquinas who finally made the great compromise which for ages subjected science entirely to theology . . . The first result of this great man's compromise was to close for ages that path in science which above all others leads to discoveries of value—the experimental method—and to reopen the old path of mixed theology and science which, as Hallam declares, 'after 300 or 400 years had not untied a single knot or added one unequivocal truth to the domain of philosophy'—the path which, as all modern history proves, has ever led only to delusion and evil."

Modern medicine has established the fact that dirt and disease go hand in hand. The Catholic church, on the other hand, by glorifying dirt and the abuse of the body by ascetical practices, opened the way to disease and pestilence. Professor C. E. Winslow of Yale University, in the *Encyclopaedia of the Social Sciences* (XII, 647), reminds us that:

"Medieval Europe, in reaction from the emphasis of classical civilization upon bodily well-being, glorified through the early church uncleanness and disease as disciplines preparing the soul for eternal mansions. Greek hygiene and Roman sanitation were condemned or ignored, and vast epidemics swept across the face of Europe."

Jerome, early Doctor of the Church, established the principle that, "The purity of the body and its garments means the impurity of the soul." In the

rules governing the religious orders of the Catholic church to this day, such as Benedictines, the Cistercians, and the Trappists, baths are forbidden. The Italian monastery of Monte Cassino (to save which during the war thousands of lives were sacrificed) has never had a single bathtub or shower. As Haverlock Ellis puts it: "*The Church killed the bath.*"

Instead of medicines, the church built up a system of 'sacramentals'—relics, charms, and amulets—as the sole means of curing bodily ailments and dispelling devils. Every Catholic country today is full of these amulets and charms, which differ in no way from those used in pagan countries from the beginning of history. Even in the United States rice-paper images of St. Joseph, the Virgin Mary, St. Anthony and other saints, are eaten by devout Catholic people as a cure for disease. Scapulars, the 'miraculous medal,' tiny metal images of St. Anthony, Agnus Dei's, and St. Christopher medals for automobiles, are worn or carried by Catholic people to ward off diseases and accidents.

DEMON ORIGIN OF DISEASE

The glorification of dirt was not only a cause of disease, but led to the exclusion of medical cures on the ground that all disease resulted from the supernatural powers of evil. St. Augustine, whose opinions later became medieval dogmas, declared that "all diseases are to be ascribed to demons." Thus it was a natural and inevitable conclusion that these evil spirits could be overpowered and diseases cured only by the intervention of God's co-workers, the saints. Dr. George F. Fort, distinguished medical historian, says in his work, *Medical Economy during the Middle Ages* (p. 276):

"Inasmuch as diseases during this period were attributed to Satanic origin

¹ *History of the Warfare of Science with Theology*, vol. I, p. 379.

... the principal and in many cases the only remedies were drawn from relics or from objects which the departed saints had used in daily occupation. Flowers reposing upon the tomb of a saint, when steeped in water, were regarded as endowed with wonderful curing powers."

Whenever a grievous malady failed to yield under the ordinary invocation and magic of the church, the priestly authorities then proclaimed that the sufferer was possessed by the devil. So ingrained are these traditional superstitions that even in modern times refutation of such myths in no way jars the faith of the deluded Catholic people. Dr. White, in his above-quoted work (vol. II, p. 29), states that, "*When Professor Buckland, the eminent osteologist and geologist, discovered that the relics of Saint Rosalia at Palermo, Italy, which had for ages cured diseases and warded off epidemics, were the bones of a goat, this fact caused not the slightest diminution of their miraculous power.*"

From these bones of goats and other relics, the Catholic church has always taken in countless millions of dollars by its monopoly of the curing business. In this regard Dr. White says: "Enormous revenues flowed into various monasteries and churches in all parts of Europe from relics noted for their healing powers." More than \$50,000 worth of the medals, scapulars, rosary beads, etc., for instance, brought to Rome last February by Cardinal Spellman to be blessed by the Pope and to be laid on the tombs of Rome's many saints, were stolen from his hotel.

The science of medicine owes what little advance was made in medieval times to the Arabs and Jews who were outside the jurisdiction of the Catholic church and therefore less subject to its strictures against experimental research. A medical faculty was estab-

lished at the school of Montpellier in the 12th century by Jews, themselves educated in Moorish schools in Spain and imbued with the intellectual independence of the (Mohammedan) Averroists. "Montpelier," says the *Encyclopaedia Britannica* (XVIII, 47) "became distinguished for the practical and empirical spirit of its medicine, as contrasted with the dogmatic and Scholastic teaching of Paris and other universities." Also at Salerno, Italy, medicine was taught under Arabic influence during the medieval period as a separate branch of science in distinction to monastic medicine prevalent elsewhere.²

Some Catholic scholars made brave attempts to take up an experimental study of medicine, but in most cases were furiously repressed as sorcerers. Such was the fate of the medieval genius Roger Bacon, a Franciscan priest. Because he insisted that all science was experimental, Bacon incurred the enmity of the church and was imprisoned. Even his Catholic biographer, Dr. David Riesman, in his *Story of Medicine in the Middle Ages*, (p. 78) admits that because of his scientific principles Bacon spent altogether twenty-four years either in the prisons of his Order or under persecution. He was forced to write his notes in secret code. In the 17th century Paul Sarpis, the Venetian friar who was the first to discover the circulation of the blood and the iris of the eye, was obliged to dissect the bodies of birds and mice in the secrecy of his cell. He had to be protected against the Pope's assassins by a special guard when he walked through the city, but several times he was waylaid and left for dead.

² Cf. *Mystery, Magic, and Medicine*, by Dr. Howard W. Haggard of Yale, p. 43.

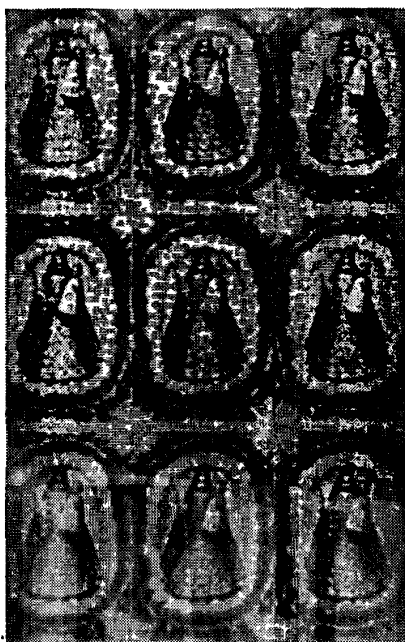
SOME AMULETS USED BY CATHOLICS TO WARD OFF DISEASES

(Pictures through the courtesy of "Ciba Symposia," magazine of Ciba Pharmaceutical Products, Inc., Summit, N. J.)



'AGNUS DEI'

Contains wax used in the Sistine Chapel and other Roman churches.



These pictures of the Virgin of Einsiedeln are printed on rice paper and are swallowed for the prevention and cure of diseases.

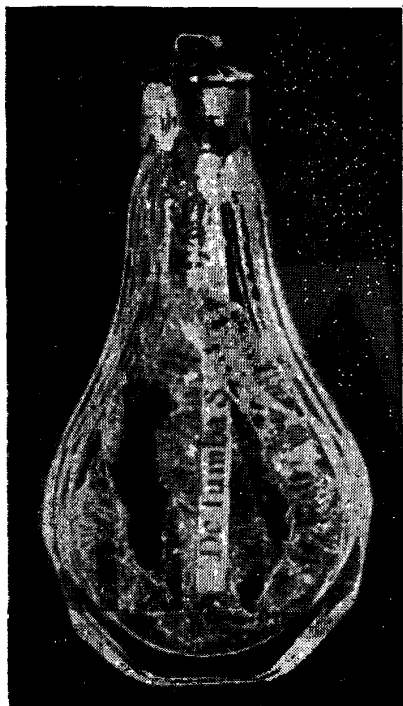


This is called a "CIMA RUTA" in Italian, and is a silver amulet against the 'evil eye.' It is made in the form of a root of a rue with half-moon, key and 'fica'—a sexual symbol widely used in Italy and other Catholic countries with magical interpretations.



AGAINST THE 'EVIL EYE'

Italy abounds in amulets to ward off the 'evil eye'—the "jettatura"—one of the strongest and most persistent delusions of the human race. This one of ox-horns with frontal bone and painted face is used mostly as a house amulet. Peasants also tie them to the axles of their carts.

**'BIRTHFLASK'**

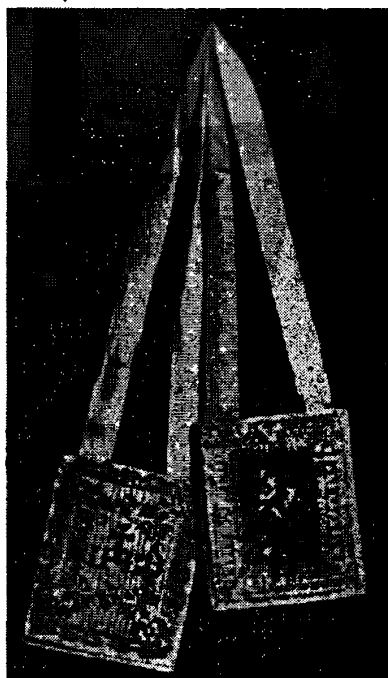
Inside is a relic of St. Aloysius, and is used to help women in childbirth. When held in the hand is supposed to make labor easier.

MEDIEVAL SURGERY

Even more strict than the church's prohibitions against medical research in general was its opposition to surgery and dissection of the body, in life or death. As a result, the medical art of surgery, says Dr. Fort (p. 453), "was compared to the social degradation of barbers and bloodletters until the year 1406, when Wenceslaus, the emperor of Germany, by imperial rescript ordered that thenceforth this profession should be deemed honorable."

The reason for this unrelenting op-

position to the art of surgery on the part of the Catholic church was its extraordinary teaching that there is in the human body an incorruptible and incombustible bone that will be the nucleus of the future resurrection of the body. It was to keep this myth from being exposed that the vigorous prohibitions against all dissection of the body was mainly due. These same restrictions protected other medieval myths as well, such as the lesser number of ribs in a man than in a woman. Pope Innocent III, in 1215, anathema-

**'THE SCAPULAR'**

Used by Catholics all over the world. Made of two small woolen cushions connected by ribbons and worn on the chest and back. Inside the cushions are prayers written on paper.

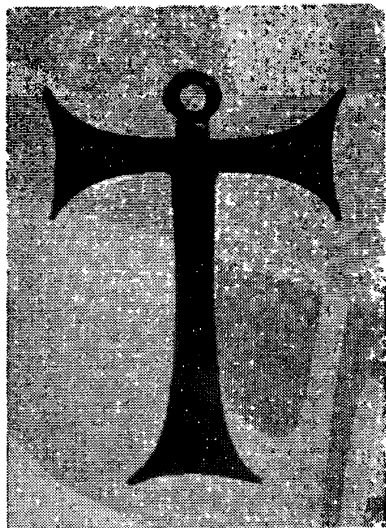
tized the practice of surgery, giving as excuse that "the Church abhorred all cruel and bloody practices," and especially forbade priests to have anything to do with it. The absurdity of this excuse can be readily seen in the fact that at that very time the papal Inquisition was shedding blood all over Europe. The exclusion of priests from the study and practice of surgery by this papal decree was practically the same as forbidding it all together.

CHURCH'S CONTROL OF INSANITY

The revival of the science of medicine that came after the Renaissance of learning threatened to take out of the hands of the church the profitable profession of treating disease of which she had long held the monopoly. Thereafter only one class of diseases remained exclusively hers—those which were still admitted to be due to the direct influence of Satan. Foremost among these was insanity. The cruel treatment of lunatics was simply the direct punishment of the devil, since insanity was held to be possession by the devil. Often the type of cure, such as the promotion of great religious processions, only aggravated and spread the disease. "Troops of men and women, crying, howling, imploring saints, and beating themselves with whips," says Dr. White, "visited various sacred shrines, images, and places in the hope of driving off the powers of evil. The only result was an increase in the numbers of the diseased."³

Exorcism was the main weapon of the church against insanity. By this means the 'indwelling Satan' was adjured in the most blasphemous and obscene language to depart from the afflicted person. The Jesuit Fathers in

Vienna in 1583, according to Dr. White, "gloried in the fact that in such a contest of exorcism they had cast out 12,652 living devils." Every Roman Catholic priest today who performs the rite of baptism has to exorcise the devil who is believed to reside in the child as a result of birth. After putting salt into the child's mouth, rubbing spittle from his own mouth on the child's nose and ears, and blowing his breath in the child's face, the priest directly commands the devil as follows: "*Depart, thou damned devil, out of this child!*"



"TAU CROSS"

This amulet was used much during the epidemics of the 17th century, and has always been believed to be a powerful prophylactic against skin disease and plague. Though formed to represent the Greek letter 'Tau,' it was formerly a sacred sex symbol of ancient Egypt.

* 3 Op. cit., vol. II, pp. 105-112.

CATHOLICISM AND MODERN MEDICINE

Roman Catholic doctors and surgeons today in modern America are caught between the many restrictions of their church on medicine and surgery and the ethical rules of their profession. It is counted as murder, for instance, by the Catholic church to remove a fetus that is the result of an ectopic gestation, although a surgeon by law is bound to do so because it means certain death for the mother.

The writer once asked a prominent Catholic surgeon of New York City what he would do if he were operating on a woman for appendicitis and discovered an ectopic gestation. By the rule of his church he would have to leave it there and sew the woman up again; otherwise he would have to go to confession, accuse himself of committing murder and promise never to do it again. By way of answer he superstitiously knocked on the wood of his desk and said: "*Thank God, I haven't yet come across such a case!*" Craniotomy is also forbidden by the Catholic church unless the child can first be baptized in the mother's womb. The general rule of the Catholic church in childbirth is that the mother life must be sacrificed to assure the baptism of the child.

In Catholic countries where the church of Rome dominates, the priest is a self-appointed doctor providing quack medicines and superstitious remedies for all diseases. This is especially the case in Ireland, parts of Italy, Spain, and elsewhere. But it is even more so in Latin-American countries where the Catholic church has lorded it over the people for four centuries. Health conditions there are what they would be everywhere if the matter were left in the hands of the Catholic church.

An article in *Harper's* magazine for July, 1942, points out that 50 of the 120 millions in Latin America are ill with everything "from sprue to leprosy," especially with diseases reduced to a minimum in the United States. The most authoritative book so far issued on economic and social conditions in Latin America, entitled *Latin America in the Future World* (p. 4) states that, "One half of the Latin-American population is suffering from infections or deficiency diseases."

The tuberculosis rate in New York is 52. In Santiago, Chile, it is 430; in Lima, Peru, 435; in Callao, Peru, 503; in Guayaquil, Ecuador, it is 693.

A person born and living in the United States has a life expectancy of 62 years and five months, as of 1940. If he were to live in Latin America, his life expectancy would range from a high of 47 years in the more fortunate areas to a low of less than 32 in Peru. Thus in Rio de Janeiro, Brazil, more than one half of the men who reach working age die before they are 29 years old. Any or all of these figures can be documented in the work just mentioned which has the approval of the respective governments of every Latin-American country.

Catholic propagandists would like to explain the dismal health conditions of Latin America in terms of climatic conditions. Such pretexts are not worthy of serious consideration, for similar conditions obtain in all Latin-Catholic countries despite the great variations in climate between one and another. Catholic Europe tells the same sad story.

Far from tropical Latin America, among the French-Canadians of frigid Quebec, a province completely controlled by the Catholic clergy, the same conditions of disease follow in the steps

of the same poverty, ignorance, and superstition. Quebec City, the site of the much-frequented shrine of Saint Anne, still has the highest diphtheria mortality rate in the world (41.7 per 100,000). The city of Three Rivers with an infant mortality rate of 297 per 1,000 live births is in this respect behind the backward cities of Bombay and Madras, India.

It is the rule in French cities of Quebec that their health records improve in direct proportion to the number of Protestants. A typical case of this is found in the contrast between Montreal and Verdun, two neighboring cities separated only by a narrow canal. The first of these twin cities is overwhelmingly French-Catholic, the other predominantly Protestant. In Montreal the mortality rate through infectious diseases, according to the figures of a few years ago which we have on hand, is 68.8 in contrast to a figure of 26.6 for Verdun. Similarly in the tuberculosis mortality rate the figure for Montreal is 87.7, in contrast to 38.6 for Verdun.

English and Canadian newspapers of 1885 tell an interesting case of Catholic-church opposition to inoculation and the resultant ravages among the Catholics of Montreal during an epidemic of smallpox. The fullest account is given in the *New York Evening Post* of September and October of that year. After noting that the Catholic theological faculty of the Sorbonne in Paris had condemned all inoculation against disease as undue interference with divinely-inflicted chastisement, Dr. White (II, 60) summarizes the history of the epidemic in Montreal as follows:

"But in 1885 a record was made by Catholic theology. In that year smallpox broke out with great virul-

ence in Montreal. The Protestant population escaped almost entirely by vaccination, but multitudes of their Catholic fellow citizens, under some vague survival of the old orthodox ideas, refused vaccination and suffered fearfully . . . An effort was made to enforce compulsory vaccination. The result was that large numbers of the Catholic working population resisted and even threatened bloodshed.

"The Catholic clergy at first tolerated and even encouraged this conduct. The Abbé Filiatrault, priest of St. James' church, declared in a sermon that 'if we are afflicted with smallpox, it is because we had a carnival last winter, feasting the flesh, which has offended the Lord . . . It is to punish our pride that God has sent smallpox!' The Clerical press went further: the *Etendard* exhorted the faithful to take up arms rather than submit to vaccination . . . The Board of Health struggled against this superstition and addressed a circular to the Catholic clergy imploring them to recommend vaccination. But, though two or three complied with this request, the great majority were either silent or openly hostile. The Oblate Fathers, whose church was situated in the heart of the infected district, continued to denounce vaccination; the faithful were exhorted to rely on devotional exercises of various sorts.

"Meantime the disease, which had nearly died out among the Protestants, raged with ever-increasing virulence among the Catholics. The truth becoming more and more clear even to the most devout, proper measures were at last enforced and the plague was stayed, though not until there had been a fearful waste of life among the simple-hearted believers."

Catholic reaction to medical progress still shows traces of its true colors even

here in the United States at the present time. In 1944 the Catholic *League of Decency* forced the United States Public Health Service to withdraw its sponsorship of a restrained educational movie on venereal disease. The picture as a result was barred from the movie houses of the whole country. This in spite of the fact that the picture was made at public expense and endorsed by the "War Activities Committee" of the Federal Government as a necessary health measure, especially in war time.

Catholic teaching also opposes premarital physical examination to prevent venereally diseased persons from marrying. Father Francis J. Connell in an article in the *Catholic Mind* of January 22, 1939, justified this position, saying: "*All the physical afflictions that can ensue from the marriage of a diseased person, both to the healthy consort and to the offspring, are an immeasurably lesser evil than one mortal sin which the marriage could avert.*"

Nor is Catholic obstruction in the field of medicine confined to giving the green light to venereal diseases, which it still likes to think of as a divine punishment for sin. It is also fighting social medicine. On February 28th, 1944, the *National Catholic Welfare Conference*, political sounding board of the Catholic hierarchy, declared its opposition to a bill with social medicine provisions, adding that "*the mere fact that social legislation meets the social needs and responds to social demands is of itself not a strong enough reason to merit the support of a Catholic.*"

Back of the whole attitude of the Roman Catholic church to medical and scientific progress is its aim for totalitarian control of the bodies and souls of

all men. It claims control over the body because it regards the body as merely the container for the soul, and over the soul of all men the church of Rome is adamant in claiming absolute dictatorship. It is true that the Vatican today has its "Papal Academy of Sciences." But this is purely an informative body that keeps the church up to date in knowledge of scientific advances. From information thus obtained, the Pope issues decrees that assure the protection of the church's teachings against the new discoveries and practices of science in all fields.

Like Fascism and Nazism, the Catholic church encourages scientific progress, but only in so far as it serves its purposes. Everything harmful to its interests is sacrificed, no matter what its benefits may be to humanity in other ways.

DON'T FORGET!

WE WISH to remind our readers that the next issue of "The Converted Catholic Magazine" (for September) will be mailed about the middle of August. We need a few weeks each summer for necessary research and reorganization of the mechanics of distribution.

FOR \$1.00 WE WILL MAIL A SAMPLE COPY OF THE CONVERTED CATHOLIC MAGAZINE TO TEN OF YOUR FRIENDS AND ACQUAINTANCES.

INTERNATIONALIZING THE COLLEGE OF CARDINALS

By J. J. MURPHY

THE SUDDEN MANEUVER of the policy-makers of the Catholic church to internationalize the College of Cardinals took the world by surprise when the names of the thirty-two new cardinals were announced by Pope Pius XII last Christmas Eve.

The surprise would have been less if the general public realized that one of the secrets of the Roman church's political power is its ability to make swift and apparently sweeping changes in its external organization and propaganda front—without sacrificing any of its basic reactionary principles. This shift in tactics within the church's narrow sphere of medieval principle can be accomplished more easily in modern times, because today the church is completely under the domination of the Jesuits who are masters of political opportunism.

For practically 600 years the controlling power of the College of Cardinals has been in the hands of Italian cardinals who always had a majority of members in the College and elected Italian popes. When the Jesuits, after the Reformation, first took over the power of the church they approved this custom, for Italian prelates were so uneducated and naïve that they furnished a good front behind which the Jesuits were able to centralize and gain control of the international Catholic church. In addition, since Italy then lacked any national movement, there was no danger of Italian prelates being tempted to sacrifice the political welfare of the church to that of their

native country, as might have been the case if a French or German cardinal were elected pope.

There was a time, before the Jesuits came on the scene, when popes and cardinals and bishops of the Roman Catholic church showed signs of liberal tendencies. But the Jesuits condemn these as having helped bring on the Protestant Reformation. The Jesuit Father Robert I. Gannon, president of Fordham University, for instance, once vilified these pre-Reformation rulers of the church as follows:

"It was the Italian Popes themselves—the Popes and Cardinals and Bishops of the Renaissance—who buffeted the face of Christ and tore His seamless garments into shreds. For they were a lot of dead pagans who paraded as living Catholics, dressed in the holy vestments of the priesthood and soaked with the spirit of the world."

After the Jesuits took over power in the Catholic church, they saw to it that there would be no more popes of this kind, either elected or allowed to live.

In recent years there have arisen several reasons why the Jesuits preferred to shift control of the College of Cardinals out of Italian hands. One is that Italian prelates today have become extremely nationalist. Another is that the modern trend, especially post-war, is toward internationalism. Thus, the more international the Catholic church can appear, the greater will be its prestige and political power under the guise of a "neutral, international state."

But a still greater reason is that the

Jesuits themselves are essentially international both in organization and aims. The General of the Jesuits, the Black Pope, has been frequently a German, a Frenchman, a Pole or a Hollander. Their one and only aim has been to gain greater power for the Roman church, regardless of nationalities. It is only natural that the Jesuits used naïve Italians to get control of the church, but once their control was universal they moved to internationalize it. For in this as in everything else they considered their own Order the model and pattern of what the whole church should be.

Now in these post-war days, when the Jesuits have proved to their satisfaction that their control of the universal church is unchallengeable, they can safely discard Italian control which they no longer need. In its place they plan to substitute an international facade, in keeping with the shift of power toward America, by appointing for the first time a large number of cardinals from the American hemisphere. This maneuver has attained its purpose, for the press everywhere has hailed it as proof that the Roman church is becoming more 'democratic' and international.

Actually this shift of papal props in no way changes the reactionary principles and aims of the Roman church. It would have a century ago, when all mid-European bishops and American bishops were appointed independently of the Jesuits. But today every bishop is appointed indirectly by the Jesuits in Rome, regardless of what country he belongs to. As a result there are practically no bishops who are not subservient to the Jesuits or who would even dream of contesting their control of the church. The one or other dissident who has a black mark against him,

like Archbishop Curley of Baltimore and Washington, will never be named a cardinal or given the power to vote for a pope who might resent Jesuit control.

Cardinal Spellman is typical of the subservient, Jesuit-dominated prelate of today. As far as the Jesuits are concerned, he is just as safe and obedient as the most simple-minded Italian prelate ever was. He even took his Jesuit political mentor, Father Gannon of Fordham University, with him on his recent trip to Rome, just to make certain that he would not make a misstep that might displease the Jesuits. With such non-Italian prelates as Spellman, the Jesuits can attain their objectives much easier behind a non-Italian, international facade—even if Spellman were made pope.

It should not be overlooked that in choosing new cardinals the Jesuits saw to it that those named were as reactionary as the most medieval-minded Italian. The new cardinals of Latin America are Jesuit-trained and notoriously anti-democratic. They are all European in their outlook, and openly pro-Franco. They have vied with one another in their war on religious freedom in their respective countries.

As to the North-American appointees to the cardinalate, Cardinal Glennon is the only one who ever showed the faintest trace of liberalism. His appointment is a mere gesture of broadmindedness on the part of Rome, since he is eighty-three years old and fairly close to death. Cardinal Stritch was conspicuous before the war for his opposition against the draft and other defense measures and even during the war for speeches that belittled democracy. Cardinal Mooney worked under Jesuit eyes in the Roman Curia and diplomatic

service for years. He was considered so obedient to their wishes that he was chosen to head the archdiocese of Detroit, where Father Coughlin was the mouthpiece of Jesuit Fascism. He did his work well by allowing Father Coughlin to continue his propaganda until public opinion and government intervention condemned it as sedition in time of war and put a sudden end to it. Even then Archbishop Mooney prevented a Congressional investigation of Coughlin's sedition.

Of Cardinal Spellman little needs to be said. He has done political wonders for the Vatican around the world under the guise of his Americanism and democracy, with all expenses paid by the U. S. Government at taxpayers' expense. An intriguing 'false-fronter', he showed his true colors in his white-washing of Franco as a "Christian gentleman."

Only tolerant Americans imagine that the church of Rome could undergo a change of heart. It has gained its power by force and intolerance, and knows that it can retain them only by the same means. For these reasons it must fight democracy, which brings with it higher education and freedom of thought that would spell doom to Rome's dogmas. But in its fight for reaction Rome is willing, when the need arises, of traveling under false colors. This is called its doctrine of "tolerance" which is defined in the *Catholic Encyclopedia* (XIV, 763) as "the deliberate closing of one's eyes to evil conditions so as not to be obliged to take measures against them."

The Roman Catholic church will tolerate democracy as long as it is forced to, but meanwhile it will work against it and, when it has been vanquished, the church will appear again in its true medieval colors of dictatorship and intolerance.

WHY THE NAZIS PERSECUTED PRIESTS

MANY have wondered why so many Polish Catholic priests were imprisoned by the Nazis, and Catholic propagandists in America have used this fact as proof that the Catholic church was not friendly to Hitler's regime. Even while these things were happening during the war, we found it very difficult to convince people that *persecution of priests under Fascism and Nazism was actually the work of the Catholic Church itself, in collaboration with the Gestapo.*

Proof of this is now coming to light. One of the first acts of the present government in Poland was to renounce the concordat between the Vatican and the former government of Poland, chiefly because the Vatican appointed German bishops in Poland to force obedience of Polish Catholic priests to their Nazi rulers. Among these was Bishop Karl Maria Splett, who was brought to trial in Danzig on January 31 of this year, charged, according to the N. Y. *Herald Tribune* report of February 2, with "*collaborating with the Gestapo. . . . and of causing many Polish priests to be sent to concentration camps.*" Later reports from Warsaw stated that Bishop Splett had been found guilty and sentenced to eight years' imprisonment.

It should really surprise no one that Catholic church authorities should cooperate in persecuting its own priests and people if they refuse to fall in with its political plans as set by Rome. It was for this purpose that the Inquisition was established in days gone by. In our time, the Nazi Gestapo, with Catholic Heinrich Himmler at its head, was used instead. For the object of the Vatican's concordats with the Axis dictators was to wipe out all liberal groups within the Catholic church as

well as in the State, and thereby unite all of Europe in a kind of revived Roman Empire under the authoritarian control of Pope and dictators. Priests in Poland and other small countries naturally resented this and joined with their people in fighting for their country's independence, against both the Nazis in government affairs, and German bishops in church matters.

Catholics in America cannot understand this, and resent every criticism of Catholic church politics as religious intolerance. They will not believe that the most bitter enemies of the Catholic hierarchy in European countries are not Protestants or communists, *but the Catholic people and priests themselves*, who have to fight their church's policies in self-defense. What confuses the issue still more is that here and there even some bishop or cardinal will fight the Vatican in defense of their people's rights. This happened in Spain where a bishop and a cardinal opposed Franco and were ousted for so doing.

The full story of the fight within the Catholic church itself between the two warring factors of liberals and authoritarians may be seen in our book, *Behind the Dictators*.

CATHOLIC CATECHISM TAUGHT IN PUBLIC SCHOOLS

NORTH DAKOTA is again in the throes of a conflict with the Catholic church over the teaching of the Catholic religion by priests and nuns in public schools. Complaints have been made to State Superintendent of Public Instruction A. E. Thompson that nuns employed as teachers in the public school in Selfridge, N. D., are continuing to give denominational religious instruction during school hours. Recently the Selfridge school board had assured Mr. Thompson that the practice would be stopped.

According to the Mandan (N.D.) *Daily Pioneer* of February 11 of this year, the principal of Selfridge school is a Catholic priest, Rev. Victor Heinen, and all five instructors under him are nuns. A total of 75 Catholic nuns are employed as school teachers in North Dakota's 17 school districts. On February 9, Mr. Thompson received complaints from residents of Selfridge that the nuns "*still carry on as they please and teach catechism.*"

Employment of Catholic nuns as public-school teachers is legal in North Dakota, Mr. Thompson said, but not their teaching of catechism during school hours. Recently at Solen, N. D., objection was raised to priests and nuns teaching in the public school there dressed in their religious garb.

Similar instances of Catholic church encroachment on the American principle of separation of church and state in public-school education come from many other parts of the country. The matter is of serious import and needs the active interest of all freedom-loving Americans.

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3:6). In the same inspired record of the work and message of the Apostolic church, there is told the terrible story of one Simon, the Sorcerer, who, when he had offered money to the Apostle Peter with a view of purchasing a spiritual gift, received from him this fearful rebuke: "Thy money perish with thee, because thou has thought that the gift of God may be purchased with money. Thou hast neither part nor lot with us in this matter: for thy heart is not right in the sight of God." (Acts 8:20-21.) Men who traffic in spiritual things for money merit such a condemnation as this from God, while at the same time their callous indifference to the sufferings and needs of those poor deluded wretches whom they exploit is sufficient proof, in the eyes of all right-minded men, that the high claims which they arrogate to themselves for gain are nothing but hollow pretences.

What Price Redemption?

But let us consider the price that the eminent ecclesiastic has arbitrarily placed upon the proffered passage from earth to heaven. Forty dollars! That is a great deal of money for one who does not possess it, and the Archbishop himself suggests that his "Dear Catholic Parents" are not rich. But on the other hand, forty dollars in current coin of the realm will not buy much in these days of the high cost of living. For instance, forty dollars will not pay for one's fare from Winnipeg to Montreal. Yet in exchange for that amount of money, the above letter "guarantees" an immediate passage from earth to heaven, without any halt at Purgatory! Is it a shorter journey from this world to the heavenly country, than the trip from Winnipeg to Montreal? This is indeed a cut-rate fare, if the Archbishop's ticket is really valid. It is a long way from earth to heaven; there is a vast stretch of territory to be covered from the City of Destruction to the Heavenly Country. From the state of condemnation to that blessed and happy condition where the once-guilty sinner stands justified in the presence of God, is indeed a long journey. Can it possibly be true that the fare is only forty dollars? Can we believe that the eternal salvation of our souls is worth no more than forty dollars? Is the price of our redemption reduced to this miserly sum by some sort of Romanist bargain sale? No it cannot be; reason, common sense, decency, all cry out against such a preposterous proposition. The human conscience revolts at such an outrageous travesty of Divine redemption. The Holy Scriptures contradict its blatant hypocrisy. The Apostle Peter, whom some claim as the first pope wrote these words: "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." (I Peter 1:18-20.)

Does the Archbishop who is the author of the above letter mean to do away with the Cross as the symbol of Christianity and replace it with fat and well-filled money bags? Because he is ready to sell eternal felicity to the rich man while he passes by his poverty stricken neighbour on the other side, does he wickedly and wantonly dream that the God of all mercy is such an one as he? The Gospel, which is the Good News of God's love, stands written in the Bible to refute and deny this aspersion on the holiness and the love of that God, Who "so loved the world that he gave his only be-

gotten son that whosoever believeth in him should not perish but have everlasting life. (John 3:16.)

Let no one fall a prey to the greed of this arrogant ecclesiastic and his fellows, for in the place of their spurious offer of salvation for forty dollars, the God of all grace extends to us a genuine invitation free of charge, that is both merciful and powerful: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat: yea come, buy wine and milk without money and without price." (Isaiah 55:1.) Those false prophets and evil shepherds who require their victims to pay, pay, pay, are best described in the very words of Scripture itself: "And through covetousness shall they with feigned words make merchandise of you; whose judgement now of a long time lingereth not, and their damnation slumbereth not." (II Peter 2:3.) Little wonder that such avaricious men as these command their intended victims to destroy and burn the Word of God which declares that life eternal is the GIFT of God, through Jesus Christ our Lord; that says, "whosoever will, let him take the water of life freely." (Revelation 22:17.) Let those who have heard this gracious invitation from God flee these hirelings who care not for the sheep, since they are come only to steal, and to kill and to destroy, but let needy sinners rather come to Him who is the Good Shepherd, and who "giveth his life for the sheep." (John 10:11.) He and no other is the door, for He says: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (John 10:9.)

—W.S.W.

HOW MANY CATHOLICS ARE THERE?

By J. J. Murphy

(In *The Converted Catholic Magazine*)

IN the United States the Roman Catholic church has attained undreamt-of political power within the last decade. It has done so largely by pure bluff, by grossly exaggerating the number of American Catholics and by pretending that it could deliver a bloc of 20,000,000 votes in a national election. President Roosevelt has responded to its pressure. Once when he threatened to lift the embargo of arms to Republican Spain, Archbishop Curley promptly threatened to withdraw the support of a "bloc of 20,000,000 Catholic votes." The embargo continued.

Since the inflation of Catholic statistics had proved so profitable, the hierarchy recently decided that more inflation meant more profit. On November 16, 1941, Bishop Gerald J. Shaughnessy airily declared in Philadelphia at the Catholic Catechetical Convention that "the actual Catholic population of the United States is 35,000,000." Last January 16, Bishop John F. Noll in a front-page editorial of the largest Catholic paper in America, *Our Sunday Visitor*, blandly stated that the number of Catholics given in the Official Catholic Directory "is minimized by at least 10,000,000," and that "there are millions of practising Catholics who are never included in the reports" of the Catholic Directory. He concluded that it is entirely reasonable to calculate that there are 41,000,000 Catholics in the United States.

When not agitating for Federal patronage and political power, however, the hierarchy is obliged to conform its statistics with the figures submitted by the pastors of

the 111 dioceses of this country. As recorded in the *Official Catholic Directory* of 1943, these figures add up to a total of 22,556,242 Roman Catholics in the United States.

On the other hand, the Catholic population of this country as given in the last compilation of religious data gathered from the various churches by the U.S. Census Bureau is 19,914,937. But the census bureau hastened to make clear that these figures are not as large as they appear. It said: "It is apparent, therefore, that direct comparison of memberships of such organizations as the Catholic . . . bodies with those of the Methodist, Baptist and other bodies, *overemphasizes the numerical strength of the former group.*" The reason for this is that the Roman Catholic church, in contrast to nearly all Protestant churches, counts as communicants infants and children as well as adults.

Further light is thrown on the all-inclusive nature of the Roman Catholic statistics. In Part II of the second volume of these religious statistics, the Census Bureau (p. 1528) says of the Roman Catholic church:

"Baptism is the condition of membership in this denomination . . . and all persons baptized in the Catholic faith are so numbered *unless by formal act they have renounced such membership.*"

Since invariably non-practising Catholics who drop out of the church do so without bothering to resign formally, they are counted as part of the Catholic fold. This is confirmed by the Dominican Catholic magazine, *The Pilot*, which declared: "*The Church considers as Catholics all those who are or have been at any time Catholics, although they may have ceased to profess the Catholic faith.*"

Unreliability of the Catholic Census

The known fact that the Catholic church, in this country is bent on increasing its political power, and would naturally tend to manipulate the number of its adherents as a means to this end, leaves the Catholic population figures, which it compiles, open to grave suspicion. The additional fact that Bishop Noll, leading Catholic propagandist, has been for five years head of the *Catholic Committee of the Census* only adds to the misgivings.

Those familiar with the inside workings of the Catholic church know that, apart from politics, its pastors make an impressive addition each year to the statistics handed in to the bishop with the purpose of increasing, by this display of efficiency, their chances of getting a larger parish. Even in large dioceses many pastors never inconvenience themselves by taking a house-to-house census. For instance, in St. Benedict's parish in the archdiocese of Newark, N.J., during the 18-year pastorate of Father Albert Lang, no census was ever taken up.

It is not surprising that conscientious Catholic statisticians make light of the figures given in the *Official Catholic Directory*. Father Thomas F. Coakley, leading authority on Catholic statistics, in the January, 1942, issue of *The Catholic World* declares that the increase in the Catholic birth rate recorded in the *Official Catholic Directory* between 1939 and 1940 is "almost fantastic, ranging from 52 per cent. up to 163 per cent. . . . *Such a rise, in the space of a single year,*" he says, "*makes it impossible to take the Directory figures too seriously.*"

The diocese of Brooklyn, N.Y., in the *Official Catholic Directory* of 1940, numbered practically a quarter of a million less Catholics than in the preceding years. An official explanation admitted that the quarter of a million dropped represented Catholics who had given up all practice of Catholicism. However, of all the dioceses in the country this was the only one that discarded its totally defunct members. If other dioceses had been similarly purged, the boasted figure of 20,000,000 American Catholics would have been cut down to 15,000,000, for non-practising Catholics lose contact with the church much faster in small towns and country districts than in the highly organized city parishes.

The 15,000,000 United States Catholics that can be called 'practising Catholics' in the loose sense of the word are not all 'church communicants.' To put this figure on a basis of comparison with Protestant statistics, one must deduct from it the millions of infants and children who are still too immature to determine their religious preference. From statistics gathered from Roman Catholic authorities, the U.S. Census Bureau shows that 27.4 per cent. of the Catholics counted in their church directory are under 13 years of age.¹ Subtracting from the total number of practising American Catholics (15,000,000) 27.4 per cent., which represents children under 13 years of age, we have less than 11,000,000 adolescent and mature Catholics. If from this total number of practising Catholics, we subtract all who are still minors, we would have only a fraction of the "bloc of 20,000,000 Catholic voters" which Archbishop Curley used to bluff and intimidate President Roosevelt.

'Practising Catholics'

There is no reason to think that, when the Brooklyn diocese dropped a quarter of a million non-practising Catholics, it dropped all it had. Doubtless it tenaciously clung to tens of thousands that attended church only on the rarest of occasions in the hope of eventually winning them back. Most people fail to realize that half the people classifying themselves as Catholics reject even those teachings that have been defined by Papal pronouncements. For instance, in the autumn of 1943 the quarterly edition of *Fortune* magazine showed in its poll that 69 per cent. of the Catholic women favour birth control. That they lived up to their belief in practice as well as in theory is evident from the admission of the Jesuit magazine, *The Catholic Mind*, in its issue of December, 1943, that in the past twenty years the Catholic population increased 5 per cent. less than the non-Catholic population. Birth control clinics and growing leakage among Catholics furnish additional proof that is too well known to need repetition here.

How utterly ignorant many Catholics are of their own religion and how basically uninterested in it is shown from the following factual survey described in the January 29, 1944, issue of the Jesuit magazine *America*:

"The five Catholic chaplains were puzzled. But then one of them had a light. 'Just how good is civilian Catholicism? Rather, just how good were these lads before we got them in the Army?' he asked. He was attached to the base hospital, and determined to take a sort of Gallup-poll of hospitalized Catholics for the next twelve days.

"During the twelve-day period, 164 Catholics had entered the hospital under his charge. Of these he discov-

1. U.S. Census, *Religious Bodies*, 1936, vol. I, page 22.

2. U.S. Census, *Religious Bodies*, 1936, vol. I, page 20.

ered 16 with bad [invalid] marriages; 8 nominally Catholic would have absolutely nothing to do with the priest; 26 had been away from the Sacraments from one-and-a-half to eighteen years; 4 had not made their first Communion. From civilian life, the Army had received 54 out of 164 who had major impediments to the practice of normal Catholicism; he did not even try to summarize the minor deficiencies . . . These figures seem to indicate that of the male American population 33 per cent. of Catholics did not practise their religion even nominally."

A Jesuit chaplain in the U.S. Army was quoted in *Time* magazine of last February 21, as follows:

"I have found instances of Catholics who don't even know the *Hail Mary* and as far as the *Act of Contrition* is concerned, don't make me laugh! I have had soldier after soldier repeat after me word for word the *Act of Contrition* so that I could give him absolution."

"I have about 900 Catholics to take care of. If I get 300 to Mass on Sundays I think I'm doing great."

Far from making the remarkable progress that sensational propagandists like Bishop Noll would like us to believe, the Roman Catholic church in this country is not advancing as fast as the non-Catholic population. Msgr. Ligutti, executive secretary of the National Catholic-Rural Life Conference, was quoted in the *Brooklyn Tablet* of September 4, 1943, as follows:

"Ten years ago we Catholics had 250,000 more elementary school children."

Father Thomas F. Coakley, in the article quoted above, laments the "tremendous leakage" and the "appalling number of cases of defection and apostasy from the faith" in spite of everything the Catholic church can do to stop them even in its best-organized parishes.

The December, 1943, issue of the Jesuit magazine, *The Catholic Mind*, admits the following:

"The Catholic population in the United States is decreasing. Or rather, since the turn of the century there has been an astounding decline in its rate of increase each decade."

Facts on World Catholicism

We have shown above that in the United States over one-fourth of so-called Catholics are young children who do not yet know their own minds, and that of the remaining 15,000,000 one third are, by Catholic admission, *not even nominal Catholics*. This leaves only 10,000,000 Catholics, even when mere nominal Catholics and children over thirteen are included. This is a far cry from the 40,000,000 Catholics that Bishop Noll invented for propaganda purposes. Bad as this fourfold exaggeration is, it is closer to the truth than the completely false statistics given for so-called Catholic countries where everyone is listed as Catholic.

So carelessly does the Catholic church toss about figures that a mere matter of 100-odd millions counts for nothing. The *Catholic Encyclopedia* (XII, 503) numbers Catholics of the world at 270,000,000. The propaganda column of the *Catholic Information Society*, syndicated in various newspapers of this country, speaks of 360,000,000 Catholics in the world. *The Tidings*, Catholic diocesan paper of Los Angeles, in its issue of last July 7 said there are 400,000,000 Catholics.

One would expect that at least intelligent Americans would realize that Catholic population figures are concocted for the purposes of power politics. Unfortunately

this is not the case. One finds, for instance, the liberal columnist Max Lerner writing in the September 5 issue of the newspaper *PM* that Rome is "the religious capital which engages the allegiance of *hundreds of millions* of people all over the world."

The fact is that the three hundred-odd millions of adherents claimed by the Roman Catholic church include tens of millions who still cling to their pagan beliefs like the Indians of Mexico and South America, the wild *penitentes* among the millions claimed in the Philippines, the Catholic 'rice Christians' in China as well as in the French and Dutch colonies of Southeastern Asia and the Belgian Congo.

Even apart from the many millions of half-pagan Catholics just referred to, it would be a mistake to imagine that the profession of Catholicism on the part of the others is entirely voluntary. In the large areas of feudal Europe, where Catholicism is strongest to-day, the Vatican has held its sway over the masses first through the Roman Inquisition and in the last few centuries by pacts with backward monarchies, wealthy reactionaries and present-day Fascists. Typical of the coercive laws in these countries that made a mockery of religious freedom was the one in Austria, reported in a *United Press* dispatch of November 15, 1938, which prescribed that *no one could become a Protestant without making formal application to Catholic authorities and submitting to a mental examination*.

Even more effective than direct force is the widespread illiteracy fostered in Catholic countries to prevent the masses from reaching truth and freedom. In Portugal to-day, for example, 60 per cent. of the people can neither read nor write. In other Catholic countries like Spain, Mexico and the so-called republics of Latin America illiteracy and ignorance are equally prevalent. Freed from these chains of reaction, the 300,000,000 of so-called Catholics would dwindle within a generation to an insignificant minority. This is the reason the Vatican is fighting so fiercely to exclude Protestant missionaries from Spain and South America, for they educate the people so they can read the Bible.

The figures supplied to the *World Almanac*, 1944, by the Catholic church count 99.6 per cent. of all Italians as Roman Catholics. It was under this pretext that the Knights of Columbus demanded that Catholics be given charge of the AMG in occupied Italy. The blunt truth about Italian Catholicism, however, was expressed by Catholics themselves a few years ago, before American Catholicism entered international power politics at the time of the Spanish civil war. No less an authority than the well-known Msgr. Belford of Brooklyn, N.Y., was quoted as follows in the Catholic magazine, *The Fortnightly Review* of January 15, 1927:

"Some of the Italians are excellent Catholics, but the vast majority have no religion of any kind. They will not go to Mass. . . . They do not receive the Sacraments, except Baptism. They marry before the city clerk. They work hard; they pay their debts; they love their homes, but they have no use for the Church or the clergy."

The *N.Y. Times* of February 7, 1940, quoted the Pastoral Letter of the Archbishop of Palermo in Italy admitting that 68 per cent. of Italians fail to attend mass on days when attendance is prescribed by the church under the severest spiritual penalties. He added that

(Continued on page 13)

From the above it will be observed that the books came from the American side. It would be interesting to know who paid for them over there. It should be further observed that these were intended for Roman Catholic clergy, and that the French ones were sent to the regular Roman Catholic list along with the propaganda sheet known as *Nouvelles Catholiques*. It was further observed that "some copies" were sent out with the pamphlet usually issued in English. We are now informed that this was a mistake and so we are sent this explanation.

The fact that the explanation came in a duplicated letter shows, indeed, that the Protestant conscience in Canada is not dead. We presume there were many complaints to the Wartime Information Board on receipt of this pamphlet. But even if the sending of the pamphlet to English readers was a mistake, or even if the mistake were sending it to English readers other than those of the Roman faith, we are still reminded of the way in which the needs and aims of the Roman Church are fostered by public taxes and government organization inasmuch as *Les Nazis en Guerre contre L'Eglise Catholique* was mailed by government-paid clerks to a government mailing list, with free postage. This is another way of compelling you and me and everyone else to help along the work of the Roman Catholic Church by free government services for its propaganda.

—W.G.B.

HOW MANY CATHOLICS ARE THERE?

(Continued from page 6)

only 12 per cent. of the Italian men fulfilled the obligation of receiving communion during the Easter season; this implies that 88 per cent. of the men were virtually excommunicated from the church.*

In Spain the situation is worse than in Italy. Gerald Brenan in his new, scholarly work, *The Spanish Labyrinth*, shows that even in the broadest sense of the word not more than 20 per cent. of the Spaniards can be called Catholics. In many towns and villages the percentage is far less than that. On page 53 he says:

"According to Father Francisco Peiro only 5 per cent. of the villagers of New Castile and central Spain attended Mass or carried out their Easter obligation [of receiving communion]; in Andalusia the attendance of men was 1 per cent.; in many villages the priest said mass alone . . . The position in Madrid was no better."

Archbishop Spellman in his new book, *Action This Day*, let the truth slip out that Spain is so anti-Catholic that if the masses were not held in check by force they would rise up and wipe out overnight the churches and clergy of Spain.

In Latin America the condition of Catholicism is like that of Spain, which exported to the new continent what Bunge the famous South American sociologist calls, "un-Christian Catholicism." One has only to read the works of Carleton Beals, especially *Fire in the Andes*, to realize the unspeakable pagan superstition that prevails there. After four hundred years of Roman Catholicism, Latin America is still a missionary land that is forced to import a large part of its clergy from Germany, Italy

and Spain, and during the present war, from the United States. Thousands of towns and villages have not seen a Catholic priest in years. While in this country there is a Roman Catholic priest for every 660 Catholics, in the republic of Guatemala in Latin America, for instance, there is only one priest for every 25,000 Catholics. Jesuit Father Alberto Hurtado in his well-documented book *Is Chile a Catholic Country?* admits that "not more than 5 or 6 per cent. of the masculine population of Chile really professes Catholicism, and only 14 per cent. of the feminine population."

It is high time that intelligent people stopped accepting the home-made statistics of the Catholic hierarchy, which uses public credulity as a stepping-stone to political power. Such silly expressions as "the devout Catholic people of Italy," and "Catholic Spain," should be discarded in favour of the truth. As long as leaders of the people continue to crook the knee before the pretensions of Rome, the Vatican will continue to bluff its way in international power politics.

Everyone familiar with the history of Roman Catholicism should realize that it is determined to regain its medieval domination, even at the cost of truth. Non-Catholics should not be afraid to admit what Cardinal Newman had to learn through bitter experience. Many years after his conversion to Roman Catholicism he was forced to admit in July, 1864: "Unless one doctored all one's facts, one should be thought a bad Catholic." Roman Catholic Lord Acton felt the same way when he wrote Gladstone in 1876 in regard to the Jesuit Catholicism of the Vatican:

"It not only promotes, it inculcates distinct mendacity and deceitfulness. In certain cases it is made a duty to lie."

3. Cardinal Newman's words are quoted from one of his letters published in the January, 1903, issue of the Catholic monthly, *The Mind*, page 4. Lord Acton's letter to Gladstone is found in *Selections from the Correspondence of Lord Acton*, vol. I, pp. 41-42.

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Why Priests Stay in the Priesthood

By DR. J. J. MURPHY

(The substance of an address requested by many, as delivered three times, Sunday evening, October 4th, 1942, successively in Greenway Hall, the Lecture Hall, and the Main Auditorium of Jarvis Street Baptist Church, Toronto, to an aggregate of more than three thousand people.

Prison bars do not keep Roman Catholic priests in the priesthood. American priests are free citizens of a free country. No physical force or State law prevents them from giving up the priesthood.

People at large realize these facts. But that is exactly the reason they are baffled. They have noticed that many priests lead uninspired lives, that they are much more devoted to their personal well-being and enjoyment than to the interests of religion. And yet such priests, more or less devoid of spiritual motives, continue to stay in the priesthood, even though obliged to disguise their real interests and lead an unnatural life deprived of the normal satisfactions of a home and family. What is the explanation?

It is well to note, in the first place, that many more priests resign from the priesthood than is generally realized. The public has been deceived by Catholic propaganda into believing that it is on the rarest of occasions that a priest ever leaves the priesthood and then only because he had been defrocked and expelled. The blunt fact is that seldom, if ever, is a priest forced to leave the priesthood. The Catholic church will cover up open scandals and even habitual moral laxities rather than lose one of its priests. Transfers, leaves of absence and many other subtle devices are resorted to as means of camouflaging the lapses of intemperate or immoral priests and inducing them to "remain in the fold." And usually this kind does remain.

The exact number of priests who leave the priesthood cannot be determined. This is because the vast majority of those who resign prefer to forget their disillusionment and lose themselves in the mass leading normal, workaday lives. Moreover, well-founded fears of economic persecution at the hands of the Catholic church make this a practical necessity.

Judging, however, by the hundreds of priests assisted at Christ's Mission and by the consensus of opinion among former priests, it would be a conservative estimate to say that about seventy-five priests leave the priesthood each year in the United States alone.

Just why the majority of priests cling to the priesthood is a complex of reasons—psychological, social and economic. Such reasonings and experiences have to be lived through to be appreciated in all their stark reality and emotional strain. None the less, I shall attempt to give here the principal and more tangible of these reasons.

Spiritual Reasons

The Catholic priest is so conditioned by one-sided training that he is convinced that the only alternative to Catholicism is rank unbelief. Protestantism is ridiculed out of consideration as a mere man-made religion now in the last stages of disintegration. Faced with this clean-cut choice, many a Catholic priest, who still believes in God and revelation but is thinking of leaving the church, recoils at the thought of atheism and chooses to remain

in Catholicism with all its abuses as the lesser of two evils.

Catholic doctrine forbids the conscientious priest to read anything that would endanger his faith or even cause doubts concerning it, under pain of eternal damnation. This leaves him mentally imprisoned behind the bars of religious prejudice—bars much stronger than those of a prison cell.

As for the unscrupulous priest, he prefers without hesitation the leisure and easy money of the priesthood to the economic struggle and privation that most ex-priests must suffer.

Catholicism is a vast mixture of beliefs and practices, natural, pagan and Christian. Within the church a person can practically work out a religion of his own, concentrating on the beliefs best suited to his preferences. The Catholic church, in practice if not in theory, is satisfied with exterior submission to its authority and discipline, plus formal assent to its specified dogmas. Priests realize this much better than the laity. Oftener than not they make up a Catholicism of their own: the pietistic priest concentrates on weird devotions; the liberal-minded priest disbelieves in everything but a few basic doctrines, which he admits because they are "infallibly" defined; the lax priest makes light of burdensome laws, such as that of celibacy, by persuading himself that they are mere church regulations, unmentioned in God's law, contrary to the law of nature and the practice of the apostles. In this way each priest makes the best of an uncomfortable situation to which he finds himself confined by social and economic barriers, which I shall later describe.

Psychological Reasons

Roman Catholicism, expert at mass-psychology, sows in the subconscious mind of little children fear complexes that few people are able to outgrow even in their mature years. This is as true of priests as of other people.

The young child is made to associate all that is good, noble and ideal, as well as tender memories, with his Catholic faith. He is taught that outside of the Catholic church he cannot be saved—that, no matter how bad he may become, he still can be saved if he keep his faith in the church. It is drilled into him that whoever attacks his faith is either ignorant or evil-intentioned, that no one can lose his faith in the church except through his own fault and that, if he does, he will be tortured in hell for all eternity.

The grandeur and pageantry of the century-old church, its vast libraries and intricate works on theology are used to overawe the individual to the point that he belittles himself in comparison with such a mighty institution, fears to pit his conviction against its voluminous learning and cringes at the thought of defying its threats and anathemas.

Social Reasons

More concrete and understandable are the social barriers to resignation from the priesthood. Imagine what

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it means to the priest to give up the priesthood; it means destroying the very framework of his life, the cultural pattern in which he has always lived. It means the sacrifice of a position of leadership and prestige, the breaking of ties with his own mother and father, brothers and sisters, relatives and friends. It means condemning them to shame and embarrassment, for every ex-priest is stigmatized by the Catholic church as a Judas Iscariot. It may, in many cases, also entail shock and untimely death for those who were nearest and dearest.

To the priest ostracized from the only world he has ever known, Protestantism seems strange and alien. Much of this feeling is the fruit of his own prejudice, but this does not make it less real or terrifying. It even happens at times that Protestants have fallen victims to Catholic propaganda so that they look askance at a former priest as if he were a phenomenon or a suspicious person.

Economic Reasons

The strongest reasons why priests stay in the priesthood are economic. In the priesthood the priest has a very comfortable life, practically as much leisure as he cares to create, money, a car and absolute social security. It would be unnatural for the priest not to contrast these comforts and luxuries with the hard lot of former priests he knows.

Leaving the priesthood is a tremendous economic sacrifice and risk even for a young, healthy, talented priest. It is infinitely more so for a priest in his forties or fifties or for one in poor health or with other physical disabilities. And, unfortunately, a priest usually is at least close to his forties when he begins to see the light.

The former priest finds himself alone in a strange world, cut off from friends and relatives, with no one to help him. He is faced with the task of remaking his life and finding a livelihood. He is faced in mid-life, for the first time, with the ordeal of earning his own living, with no previous experience in the hard struggle for existence to which other people are so accustomed. There is no one to whom he can turn for a recommendation. If he refers to his bishop, his character will be unscrupulously blasted. He has no trade, no profession, no special skill, no working experience of any kind. He is unable to account for the past ten or twenty years of his life without ruining his chances for employment—he is as helpless and stigmatized as if he had spent these years in jail. Protestants will often give him words of sympathy and admiration—but seldom try to get him a worthwhile job. By not a few loyal Protestants of the established churches he is regarded as a *persona non grata*, having offended against recognized religious conventions. To evangelical Protestants he becomes just an interesting “convert from Romanism”, and is liable soon to be forgotten. And so, wearied and discouraged, he must often walk a friendless path alone.

So isolated and helpless is an ex-priest that he cannot even get on relief rolls. To do this he must give his past history—and, if he does, he is referred back to his relatives in his home town.

Such is the plight of former priests. Christ's Mission is the one religious organization in the country with the distinctive aim of helping them. It helps them as much as it can—but this depends on the generosity of the friends of the Mission and the readers of our magazine. At present we have three former priests for whom we are still trying to find a decent job.

Letter From Dr. Murphy

The following letter is self-explanatory. We agree with Dr. Murphy in what he says about the “arrogance” of the Italian Church. Its appropriation of the name “Canadian” is on a par with its use of the word “Catholic”. Following is the letter:

Dear Dr. Shields:

After my return to New York I noticed the slur that occurred in the issue of *The Canadian Register* that came out after my visit to Toronto. (Isn't it amusing how nonchalantly the Catholics appropriate a national name like *The Canadian Register*. They will never fail for lack of arrogance.)

The fact that the Catholic press of Canada had to resort to the shabby trick of name-calling is striking proof of its intellectual bankruptcy. Unable to refute the arguments I advanced against the Catholic church, it had to resort to ridicule to cover its own embarrassment.

There are a few points in this twenty-line write-up to which I would like to call attention:

The Catholic church always claims, as it does in this article, that there are only a few priests who have left the priesthood. It knows that this is a deliberate lie, that there are hundreds and hundreds of former priests right in the United States alone. But it is the old story of the end justifying the means.

The very term featured by the Catholic press, “ex-priest”, is a contradiction of Catholic doctrine, since the Catholic church itself teaches that “once a priest always a priest.” But what is one more contradiction in the teaching of the church! It thrives on them.

You would think that the Catholic press would be ashamed to defend itself by dragging out the same time-worn libels it has been using for centuries. Even a high school boy could think of a more original term of abuse than “Judas Iscariot.”

What I want to call attention to is the fact that *The Canadian Register* did not dare to deny a single statement made in the newspaper advertisements concerning me. It openly admitted that I was a former priest. By its silence it admitted:

- that I was a priest in good standing and left of my own accord;
- that I have a doctorate of theology from a Roman Catholic university;
- that I worked at the Apostolic Delegation in Washington and with Archbishop Celso Costantini;
- that I was professor of dogmatic theology in the Catholic University of Peking.

The Canadian Register did not dare to deny one of the above statements. The most it dared to do was to quibble over the length of time I worked at the Apostolic Delegation in Washington and to try indirectly to cast doubts on my doctorate by saying that I was “billed” as Rev. Dr. J. J. Murphy.

When I read this Catholic sheet, I was surprised that it did not make the usual libels against me by saying that I was expelled from the priesthood and got married. Then the reason for its caution suddenly dawned on me: In attempting to identify me the Catholic bishop of Toronto obviously inquired from the Apostolic Delegate to Canada. He obviously certified that I was a priest and advised better-than-usual treatment. Why? Because I know Archbishop Antoniutti, the Apostolic Delegate to Canada, personally. As a matter of fact, the day I left Peking, China, he was at the station to see me off.”

Sincerely yours,

J. J. MURPHY.

Subscribe for
The Gospel Witness
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The Roman Catholic Church and the World Crisis

Rev. Dr. J. J. Murphy

The Substance of an Address Delivered to Canadian Protestant League Meetings on Tuesday, October 6th, 1942.

Within the limits of the time at my disposal this evening I have the choice of presenting to you either a few thoroughly developed facts, or a much larger number of facts in brief, impressionistic, fashion. Since the majority of the people of our democratic countries have been blinded to many of the true facts of the present world crisis by the servile submission of the press to the dictates of Roman Catholic power, I feel that my purpose here would be best attained by giving to you this evening, within the short period of time, as many of these unknown facts as possible.

I take this occasion to congratulate THE CANADIAN PROTESTANT LEAGUE on the lusty growth it has had since its beginning one year ago. But I wish to impress upon you the necessity of a much larger and more rapid growth if it is to serve its all-important purpose as a bulwark against the aggressions of illiberal and undemocratic forces.

The remarks I have to make to you this evening are not concerned with the Roman Catholic religion, as such, nor with the Roman Catholic people, nor with the majority of its priesthood, who know little more than you of the facts I present. My remarks are directed against the designs and activities of an international political power with its own diplomatic corps and political principles—the Vatican State.

Rome An Opportunist

Though the political objectives of Roman Catholic policy are clearly and definitively undemocratic, none the less this institution in driving toward its ends, follows the opportunist principle of making the best of any circumstances in which it finds itself. The story is told of the married French Cardinal, Talleyrand, who was standing one day by a window, watching the people in a revolt milling about in the streets below. He remarked to one of his "hangers-on": "I see our side is winning." His satellite asked him: "Which is our side?" Talleyrand replied: "I don't know yet—it is the side that is going to win." This story is a good sample of the opportunist policy followed by the Roman Church at all times, particularly in international wars. The Roman Pontiff, who claims to be the one and only spiritual arbiter of the world, stands by in this present world-conflict, refusing to take sides with the free peoples of the world, who are fighting back against the brutal aggression of a sadist dictator; and, although the Vatican favours the Nazi-Fascist forces, who agree with its own authoritarian principles, none the less, the papacy has followers in both camps. For instance, if Nazi-Fascism should win, it has in France the Catholic Pétain and Laval, on whose support it can rely. If Nazi-Fascism loses, it can turn to General de Gaulle, head of the Fighting French. If Fascism triumphs, it has in Slovakia the priest-puppet of Hitler, Msgr. Tiso. If it loses, the Roman Catholic Church can rely upon the good offices of another of its

monseignori, who is a member of the Cabinet of the Czechoslovakian Government-in-Exile in London.

The Birth of Liberty

In 1648 the Treaty of Westphalia gave legal birth to the policy of tolerance and democratic liberties, the fruit of the Protestant Reformation. As you well know, once men defied the overweening power of the Roman Pontiff and vindicated their own God-given right of following the dictates of their own consciences, religious liberty came into being. From this religious liberty all the liberal democratic principles of our modern world take their origin. It was the triumph of individual man over the tyranny of usurped authority. Pope Innocent X., reigning at the time of the Treaty of Westphalia, denounced and abrogated this treaty in the strongest terms perhaps ever used in a pontifical condemnation. He anathematized, for all future time, its principles of tolerance and religious liberty, and loosed from their obligation all who had sworn to uphold it.

It is interesting to note that official Nazi declarations contained in reports to *The New York Times* in April, 1940, declared that the real purpose of the present war is not the overthrowing of the principle of the Versailles Treaty, but the destruction of the principles of the Treaty of Westphalia, which, they declared, were the beginning of our present "democratic corruption." It added that it was the intention of the Nazi government at the successful conclusion of this War, to sign the treaty of peace at Westphalia to wipe out the sordid memory of the treaty signed there three hundred years ago.

To Reestablish the Holy Roman Empire

The battle of Authoritarianism against Individualism has been carried on from the time of the Reformation by the Jesuits, the founders of the counter-Reformation. They have never ceased to long for the day when an end could be put to Protestantism and the individual liberties for which it stands. They looked forward to the re-establishment of the Holy Roman Empire, which would restore the Church to its medieval political power. In the *Memoirs* of Kaiser Wilhelm II., p. 211, we find him narrating the following conversation held at the Vatican, at the time of his last visit with Pope Leo XIII.:

"It was of interest to me that the Pope said to me on this occasion that Germany must become the sword of the Catholic church. I remarked that the old Holy Roman Empire of the German nation no longer existed, and that conditions had changed. But he stuck to his words."

What the Vatican failed to achieve through Wilhelm II., through no fault of its own, bid fair to be achieved not many years later by the rise to power of the Roman Catholic Adolf Hitler. Fritz Thyssen, Roman Catholic multi-millionaire of Germany, in his book, *I Paid Hitler*, states that he poured millions into the coffers of

Hitler to assure his election, and that the explicit purpose of reestablishing through him the Holy Roman Empire was dear to the heart of Vatican politicians.

Our Catholic Enemies

One should not overlook the fact that the countries on the side of Hitler, fighting the world democracies, are Catholic countries, headed by Roman Catholic rulers, such as Franco in Spain, Salazar in Portugal, Mussolini in Italy, Pavelitch in Croatia, Msgr. Tiso in Slovakia, Pétain and Laval in Fascist France. In Germany itself Adolph Hitler, on the opening page of the German *Who's Who*? (*Wer Ist's?*) is listed as a Roman Catholic. Goebbels, Nazi Minister of Propaganda, is also a Catholic. So, too, are the following leaders of Nazism: Franz von Papen, ace diplomat of Nazidom; Seyss-Inquart, betrayer of Austria; Henlein, Fuehrer of Sudetenland; Burchard, and many other Nazi *gauleiters*.

In the present issue of *The Converted Catholic Magazine*, of which I am associate-editor, the exact words of Hitler, taken from his book, *Mein Kampf*, are quoted, in which he tells of the strong Roman Catholic influence on his childhood and the formation of his early ideals; of his learning anti-Semitism from the clerical mayor of Vienna; of his admiration for the organization of the Roman Catholic Church, particularly of its unyielding intolerance.

As is now well-known, the present world struggle between dictatorships and democracies began with Fascist aggression in Ethiopia, and Spain. I need not tell you the well-known fact that the Vatican gave its blessing to both of these aggregations, and brought about the defeat of the Republicans in Spain, by having Roman Catholic political pressure in the United States prevent the passing of legislation which would have allowed the sending of arms to the Loyalists.

It hardly can have escaped your attention since the opening of the present War that at no time has Hitler blamed the Roman Catholic Church for the present state of the world, which he so hysterically denounces. Neither, on the other hand, has the Roman Pontiff excommunicated Hitler, nor denounced the cause for which he stands. It was this present Pope, Pius XII., who, as Papal Nuncio to Germany, made the concordat with the Hitler dictatorship that gave it its first international diplomatic recognition, and that abolished the liberal Catholic Centre Party, the last stronghold of democracy in Germany.

Roman Eire Helps the Reich

In the Catholic countries that are not openly siding with Hitler, facilities are offered for the attainment of Nazi objectives. An outstanding instance is Roman Catholic Ireland, which refuses even passive cooperation with democracies, and yet at the same time there are housed Nazi spy headquarters of the German Empire in Dublin, which can inform Germany of the movements and equipments of Allied troops in Northern Ireland.

Fascist Religion

It is well known that the essence of Nazi-Fascism is intolerance, one-man rule, hatred of democracy, Jews and Freemasons. It stands to reason that the Fascist state needs a Fascist religion. Such a religion is Roman Catholicism with its principles of intolerance, certified and established by pontifical encyclicals; its one-man rule; its condemnation of democratic liberties; its denunciations of Freemasonry as "the synagogue of Satan"; its medieval anti-Semitic laws, the parallel of

the Nuremburg decrees of Hitler, which have never been formally rejected or disowned.

It may come as a surprise even to most Protestants to know that Vatican encyclicals have explicitly condemned democratic liberties. I have not time to prove in detail the truth of this statement, but I refer you to the encyclical *Mirari Vos* of Gregory XVI., in which he calls liberty of conscience "an erroneous doctrine—a delirium." He also declares in this same document that the worst plague of society is liberty of opinion and freedom of speech. His denunciations were repeated and enlarged upon by Pope Pius IX., in his encyclical *Quantum Cura* and his notorious Syllabus of Errors.

Anti-Democratic Practices in America

The fight against our democratic liberties on the part of the Roman Catholic Church is not confined to paper denunciations, but is carried out in practice within our democratic countries. Allow me to give you just a few instances that have taken place in recent times within the confines of my own country.

Persecution of Ex-Priests

It was only last summer when the constitutional guarantee of freedom of assembly was interfered with in the case of Dr. Lehmann, former Catholic priest, who was in a private home in Philadelphia, addressing a small gathering of people on a biblical subject. Father O'Grady of the neighbouring parish of Our Lady of Mercy, elbowed his way into the house, and demanded that the Reverend Doctor Lehmann prove that he had been a Roman Catholic priest, or else he would get Roman Catholic policemen to break up the meeting.

Outrageous violation of freedom of conscience took place in the case of Peter Doeswyck, former Roman Catholic priest, who recently came to Christ's Mission, New York, after having served for several years in the diocese of Omaha and Nebraska. On his resignation from the priesthood he was arrested the following day under false pretences, taken to the police station, and grilled for five hours on why he was leaving the priesthood, where he intended to go, what he intended to do, whether he intended to write against the Catholic Church, whether he intended to speak against the Catholic Church, and other questions of similar import. He was released only through the interference of a friend who knew that he was being detained under false pretences, and threatened publicly to expose the cause if he were not freed at once.

Shackling of the Press

The most effective and devastating threat to democratic liberties is seen in Roman Catholic shackling of the press. There is no publishing company in the United States that will now publish an anti-Catholic book. Only three weeks ago Haldeman-Julius, publishing company of Kansas, was prevailed upon, through Catholic pressure, to discontinue the exposure of Vatican political intrigues in its series of booklets entitled, *The Black International*. A few weeks previous to that the Knights of Columbus, in convention in New York State, denounced *The New York Post* for telling of the possible implications of a leading Catholic layman, David I. Walsh, with a Nazi spy ring. It is interesting to note that Senator Walsh has not challenged the report of *The New York Post* to the extent of forcing a retraction or suing them for libel.

The entire press of the United States, with the ex-

ception of a small newspaper in Scranton, Pennsylvania, censored the fact that a Roman Catholic priest of Toronto gave money to Hans Krug, Nazi prisoner of war, who escaped from a Canadian prison camp, to buy a ticket to Detroit.

In an issue of *In Fact*, published by George Seldes, some weeks ago, it was disclosed again that Father Curran, Fascist-minded hero of Christian Fronters, forced the daily newspaper, *The Brooklyn Eagle*, a few years ago, to reverse its stand on the Spanish Revolution, to favour General Franco.

Though *The Converted Catholic Magazine* is a conservative and scholarly publication, which carefully documents all statements, it is not allowed to be sold on public news-stands anywhere in the United States because of Catholic political pressure.

What I have said of Catholic censorship of the press could be proved by a hundred other instances if time permitted. Similar proof could likewise be given of Roman Catholic influence over the radio, motion pictures, and other channels of public information.

Romanist Designs

Roman Catholic political designs have planned a strong, vigorous, policy for the usurpation of power in our democracies. I quote from the Jesuit Father Talbot, present Editor of the Jesuit weekly, *America*, who in *The New York World* of December 14th, 1930, is quoted as follows:

"The old Protestant culture is about at the end of its rope. . . . Why cannot we raise a tidal wave that will bring Catholic culture into the United States? Why cannot we make the United States Catholic in legislation, Catholic in justice, aims, ideals?"

My dear friends, the political pressure of the Roman Catholic Church consists, not in its numbers, for in the United States out of a population of 134,000,000, it numbers only 13,000,000 adult communicants. Its power resides in the fact that it is a highly-organized minority pressure group.

O Sleeping Giant, Awake!

The moral of all this to you is self-evident. Protestantism is a sleeping giant. It must rouse itself and organize itself into a society such as THE CANADIAN PROTESTANT LEAGUE if it is to defend the religious and political liberties to which Protestantism gave birth, and which we so dearly cherish. As individuals you are helpless: only through a large, strong, well-financed organization can you become articulate, and raise a barrier against the aggression that threatens even your immediate future.

The Roman Catholic Church and the Press

Among the many good things which are matters of general observation, which Dr. Murphy's address emphasized, was the fact that the public press in general is cowed almost into silence by the fear of what the Roman Catholic Church can do to it. Dr. Murphy's visit to Toronto affords a striking confirmation of that fact.

From the account elsewhere, it will be seen that Dr. Murphy addressed—that is, was heard by—not less than ten thousand people Sunday and Tuesday; and we are certain that at least thirteen to fourteen thousand tried to hear him. It is not often that such floods of humanity inundate a building for a religious service. Nor is it often that a speaker, asked to give one address on a particular occasion, is required to give three in order

that the eager multitudes may hear his message. But this happened on two occasions, Sunday and Tuesday, with Dr. Murphy.

It is worthy of note also that the meetings were widely advertised, and at great expense. Large space was taken in all Toronto papers—Saturday, Monday and Tuesday, at a cost of hundreds of dollars. Surely any man or movement that, in two days, can attract a company of fourteen thousand people, and be heard by ten thousand of them, is what newspapers call "news". One might have expected that some mention of these unprecedented gatherings—we have been in Toronto nearly thirty-three years, and have never once seen or heard of anything like it—would have deserved a line or two in the press. Two of the papers in which these advertisements occurred did not even publish a word about the meetings, although their representatives were at the hall. The other paper had some little reference to it on a back page, which we were unable to find. Someone said it was there, but that it amounted to little.

Over against this, we would call attention to the fact that not so very long ago the first meeting in connection with the Roman Catholic movement known as "The Sword of the Spirit Movement" was held in what we presume would be called St. Michael's Parish Hall. Our Mr. Brown—Rev. W. Gordon Brown—who is known for his passion for accuracy, and who has the humbling habit of counting everything that is countable, reported that the meeting was attended by two hundred people. We do not know whether any money was spent in advertising it, but if so, it was not advertised conspicuously. But this little Roman Catholic meeting of two hundred people was considered deserving of large space in *The Globe and Mail*, with prominent—if we remember correctly, double-column headlines; but Protestant meetings aggregating about 13,000, or 14,000 people were utterly ignored.

The Roman Catholic Church is represented by a minority in this country, as in the United States, but an organized minority can threaten, and sometimes defeat, an unorganized majority. It is part of the function of THE CANADIAN PROTESTANT LEAGUE so to mobilize and make articulate Protestant sentiment that it will become a force to be reckoned with. We cannot soil our hands by resorting to the diabolical methods of the Papacy, but the day is not far distant when the paper that ignores the meetings of THE CANADIAN PROTESTANT LEAGUE in its news columns will cease, in any true sense, to be a disseminator of news.

Meanwhile, the thousands of people who heard Dr. Murphy will have abundant confirmation of the things he said, in the silence of Toronto papers. No doubt they were threatened in advance by the Roman Hierarchy of the dire consequences which would follow any publication of THE LEAGUE's operations. But the tide is coming in, and before very long we will have another PROTESTANT LEAGUE gathering that will crowd Maple Leaf Gardens.

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The Gospel Witness**

THE POPES AND THE BIBLE

By J. J. MURPHY

CARDINAL GIBBONS in his much-published book *Faith of Our Fathers* says: "The Catholic Church the enemy of the Bible? As well might you accuse the Virgin Mother of trying to crush the Infant Saviour to her breast, as to accuse the Church, our mother, of attempting to crush the existence of the Word of God."

How the cardinal could have made such a statement is a matter that lies between his conscience and God. The fact remains, however, that in Catholic countries, especially in the Latin countries of Europe and America, the Bible has been always withheld from the people. At best the Catholic Bible was spoken of as a dangerous book, even an evil book. The Protestant Bible was always condemned as a tissue of lies.

In democratic countries like the United States, the competition of Protestantism has forced the Catholic church to adopt a different policy toward the Bible. Here it does not forbid Catholics to read it. In fact at times it superficially urges them to do so, knowing that they have been so conditioned that they will not read it anyway. All this was explained at length in a four-page article in the May 1942 issue of THE CONVERTED CATHOLIC MAGAZINE.

In Catholic countries opposition to the Bible and especially to Bible Societies is as vehement and intolerant as ever. Four years ago, Cardinal Villeneuve of Quebec lashed out at Protestant Bibles in a pastoral letter read in all the churches of Quebec. From a copy of it printed in *La Presse* of Montreal

on April 2, 1942, the following quotations are taken:

"On several occasions we have already denounced the heretical propaganda carried on among Catholics by an agency known as 'The Bible and Tract Depot' or more commonly known as the 'Bureau of Life and Freedom' . . . The priests are therefore requested to put the faithful on their guard with the greatest insistence each time that a campaign of this nature is brought to their attention.

"Priests will insist particularly on the danger to which those who glance through this heretical literature expose the precious treasure of their faith. *They will recall that this sort of literature can neither be read, kept, nor given to others in good conscience, and the best thing to do if we are insulted by having these writings sent to us is to throw them into the fire.*"

What Cardinal Villeneuve prescribed in Canada is infallible Catholic doctrine taught down through the ages by pope and council from the time of the Reformation, when Bibles first began to be widely spread among the people. The Council of Trent in its fourth article denounced reading of the Bible as hurtful and decreed penalties against whoever dares to read or possess a Bible without written permission. The usual condemnation then and in later times was of "the Bible in the vernacular," since if it were not in the vernacular it could not be read by the people. The Latin Bibles were not a source of worry to the Catholic church, for they were comparatively scarce and could be read by only a few of the more learned of the clergy under the direct supervision of the church.

Typical of official Catholic condemnations of Bible societies is that of Pope Gregory XVI issued as an encyclical under the name of *Inter Praecipuas* on May 8, 1844. From it we quote the opening paragraphs and other excerpts referring by name to the *Christian Alliance*:

"Among the chief machinations by which in our times non-Catholics of various denominations try to ensnare Catholic believers and turn their minds away from the holiness of their Faith, a prominent place is held by the Bible Societies. These societies, first instituted in England and since extended far and wide, we now behold in battle array, conspiring to translate the books of divine Scripture into all the popular languages, to issue immense numbers of copies, to spread them indiscriminately among Christians and heathen, and to entice every individual to read them without any guidance.

"To those societies, however, it matters little or nothing into what errors the persons who read the vernacular Bible may fall, provided they are gradually accustomed to claim for themselves free judgment of the sense of Scripture. . . ."

"From information and documents received, we learned that several persons of different denominations met last year in New York City in America and on the 12th of June formed a new society called *The Christian Alliance*. . . whose common purpose shall be to bring religious liberty — that mad pursuit of religious indifference — to the Romans and other Italians, not realizing that for several centuries . . . there has been no great achievement in the world that did not begin in the Holy City."

"Having, therefore, taken into consultation several cardinals of the Holy Roman Church . . . we again condemn with our Apostolic authority all Bible Societies censured by

our predecessors, and by the same authority of our Supreme Apostolate we reprobate by name and condemn the above-mentioned *Christian Alliance*, founded last year in New York, and other societies of the same sort."

"Be it known that all that lend their names or their help to such societies will be guilty of a grave crime before God and Church. Moreover we confirm and by our Apostolic authority renew the commands already given against the publication, distribution, reading and keeping of Scripture translated into the vernacular. . . . At the same time it will be your duty to snatch out of the hands of the faithful, not only Bibles translated into the people's language, but also forbidden or injurious books of every sort, and thus provide that the faithful may learn from your warnings and authority what sort of pasture they should consider good for themselves and what sort is harmful and deadly."

The Pope then continued:

"For it is clear and proved by repeated experience of past ages, that there is no easier way to withdraw people from their adherence and obedience to their royal princes than by that religious indifference which is spread under the name of religious liberty. Nor is this unknown to the new society called '*Christian Alliance*;' though it professes itself opposed to civil revolution, it admits that from the right interpretation of the Scriptures (claimed by them for even the lowest classes) and from the complete freedom of conscience which they would spread among Italians, the political liberty of Italy would naturally follow."

This frantic appeal against the Bible and the freedom to which it gives rise is the same thing that other pontiffs have proclaimed. Pope Pius VII denounced circulation of the Bible as "a crafty device," and "a pestilence," as well as "a nefarious scheme threatening everlasting ruin." Pope Leo XII con-

demned Bible societies as "strutting with effrontery through the world." Pope Pius IX in one of his encyclicals spoke of the Holy Scriptures in the people's tongue as "an old device of heretics."

These fulminations of the Popes

against the Bible have not stopped its circulation. April 4, 1945, the American Bible Society announced that in 1944—exactly 100 years after Pope Gregory XVI's condemnation of Protestant Bible societies—*12,403,541 copies of the Scriptures were circulated.*

its forms must purge its preaching, teaching and ritual of anti-Jewish elements, and must by deeds demonstrate its concern and love for its Jewish brother by helping him re-establish his ancient homeland in Palestine and by assuring to all Jews a status of complete equality among the peoples of the world. Until willing to assume these obligations, the Protestant and Catholic Churches alike will continue to bear the stigma: "Anti-Semitic."

Catholic Anti-Semitism

J. J. MURPHY

Even a prominent Catholic layman like Dr. George N. Shuster of Hunter College could not deny that the anti-Semitism of his church, rooted in paper pronouncements of the past, is much in evidence in this country. He rightly added, however, that it is "seldom voiced above a whisper."

A good illustration of how a Catholic whispering campaign works is found in the book "Under Cover" (p. 453) where the author quotes Irish-Catholic Francis P. Moran, Boston *Christian Front* leader:

"The only thing you can do now, of course, is to talk about Communism and the Jews. . . . A whispering campaign is the best thing now. Mrs. Murphy tells Mrs. Duffy, and she tells Mrs. O'Toole, who tells it to Mrs. Smith . . . by the time they end up, they've got something which everybody believes."

The Roman Catholic hierarchy is, of course, much too shrewd to come out openly in favor of anti-Semitism. It can work much more safely and effectively behind such stooges as Fathers Coughlin, Curran, Brophy and Duffee. For years these priests and their organizations have carried on anti-Semitic campaigns with the full but tacit approval of the hierarchy, *without whose permission they could neither write for publication nor speak in public.*

In the re-editing of the Roman Catholic New Testament in English, two years ago, a footnote to *Revelation* 2:9 was inserted by the American bishops that did not appear in the previous edition that had been in use for many generations. It said that "the Jews are the Synagogue of Satan." A clearer example of the anti-Semitic policy of the Catholic church is scarcely needed.

Pierre Laval was well aware of this historical and unchanging attitude of the Roman church. Speaking to a group of journalists on September 13, 1942, he justified the anti-Semitism of the Vichy regime as follows: "I am only applying to the Jews the same treatment pre-

¹"The Conflicts Among Catholics" by George N. Shuster in the Winter 1940 issue of the Phi Beta Kappa quarterly, *The American Scholar*.

scribed centuries ago by the Catholic Church." To realize how true this statement of Laval is one has only to read "How the Popes Treated the Jews."²

The spurious anti-Jewish "Protocols of the Elders of Zion," that depict Jewry as the essence of evil and the Catholic church as the essence of virtue, have been spread throughout the country by the followers of Father Coughlin and other Fascist priests. But the Catholic hierarchy never protested against this mass calumny organized within their own church. If they were at all interested in stopping this defamation of Jews they could have used their 332 publications to ridicule these vicious *Protocols* out of existence. They prefer instead to pretend that they know nothing about this libelous Catholic campaign.

As if there were not enough anti-Semitism in this country, several Catholic bishops invited leaders of Catholic Fascism in Mexico, known as SINARQUISTS, to come to the United States to lecture. Chicago was one of the several episcopal sees that sponsored the series of talks. The newspaper *PM* of last January 3 said:

"In an exclusive interview in Sunday's *PM*, J. Ovrum Tapper, a director of the CHICAGO CIVIL LIBERTIES COMMITTEE, said . . . that representatives of the Sinarquist movement spoke in Chicago just before outbreaks against Jews there by Mexicans and Italians. The SINARQUISTS are a Coughlin-endorsed subsidiary of the Spanish Fascist FALANGE and the Mexican equivalent of the CHRISTIAN FRONT."

A Catholic layman, Emmanuel Chapman, founded in 1939 a layman's COMMITTEE OF CATHOLICS TO COMBAT ANTI-SEMITISM. Before it got thoroughly organized, a little over a year after its foundation, it was suddenly disbanded—a thing that often happens to "false front" organizations in the Catholic church if they start to become really effective. Similar repression overtakes Catholic laymen, who start to fight strenuously against Fascism or anti-Semitism, as the recent case of Professor McMahon illustrates.

Irish-Catholic Boston has been one of the worst centers of anti-Jewish terrorism. As in New York the Catholic police force looked on with indifference. Sworn affidavits are on record in Boston where the policemen even arrested Jewish boys for defending themselves against young Coughlinites. Boston newspapers, notorious for their subservience to Clerical pressure, made no mention of these outrages. Finally, this past winter, a New York liberal newspaper forced Governor Saltonstall, an appeaser of Cardinal O'Connell, to reverse his stand and order a State investigation. Irish-Catholic Police Commissioner Timilty was made whipping-boy and forced to resign, though the rest of the police force and higher politicians were as guilty as he was.

²A pamphlet published by *The Converted Catholic Magazine* giving lengthy quotations of papal decrees against the Jews that served as a blueprint for Hitler's anti-Semitism. 15c a copy. 229 W. 48th St., N. Y. 9, N. Y.

Such hypocrisy promises little or no permanent relief from a disastrous un-American situation.

Anti-Jewish terrorism has occurred only in cities that are centers of Roman Catholicism, such as Boston, New York, Chicago, Providence, Bridgeport, Hartford, etc. In New York during recent months liberal newspapers exposed many hotbeds of anti-Jewish sadism. Every one of them was a Roman Catholic neighborhood. Not only synagogues were defaced, but also several Protestant churches. No Catholic was molested, of course. New York City Commissioner of Investigation Herlands made a 170-page report on 52 anti-Semitic cases he investigated. It showed that all but three of the culprits attended church, and that all came from areas where Father Coughlin's CHRISTIAN FRONT had flourished.'

The Rev. Allan E. Claxton of the Protestant Broadway Temple in New York City, which had been desecrated by Catholic youths, was quoted in the New York *Post* of last December 30 as follows:

"We had a certain amount of vandalism at our church . . . If Protestant children were desecrating Catholic churches, the Protestant ministers would certainly teach them differently."

In the same newspaper in the issue of the preceding day, the Rev. Kenneth MacKenzie of the United Presbyterian Church in the Washington Heights district of New York City said in an interview:

"For some time there has been evidence of vandalism around the property of Protestant churches in this neighborhood."

After describing the desecration of his own church, the Rev. Mr. MacKenzie went on to say of the perpetrators of these crimes: "I assume they are Roman Catholics because the section is predominantly Catholic."

The same issue of the N. Y. *Post* quoted the following affidavit of an 11-year-old Jewish boy who was attacked by Roman Catholic ruffians, who betrayed their parochial school training by their familiarity with Roman Catholic doctrine. We quote it in part:

"Then about 12 boys came, first little ones and then big ones. They asked if I am Jewish, and I said I'm not, 'cause once before some different boys started up with me when I told them I was Jewish."

"They began to ask me questions about the Catholic religion. I said I didn't know the answers because I didn't go to church . . . they jumped on me and my friend and began to hit us . . ."

The most anti-Semitic district in New York City is Police Precinct No. 40, in the Bronx, where only 8 per cent of the inhabitants are Jewish. In this district 333 public Coughlinite meetings were held

*Mr. Kenneth Leslie, Editor of *The Protestant*, speaking to more than 100 Protestant ministers in New York City recently branded as sinister the attempt to whitewash the CHRISTIAN FRONT elements in the New York Police Department. Also, for a pointed distinction opposing the anti-Semitism of Catholics and being anti-Catholic see Mr. Leslie's editorial "Is *The Protestant* Anti-Catholic" in the January issue of his publication.

within less than a two-year period, many of them in the open, according to Herlands' report. There are four parochial schools in this small district. Catholic police captain John Collins, in charge of this precinct, "estimated that 85 to 90 per cent of the people there are Catholics," according to the *N. Y. Post* of January 11, 1944. The Herlands report observed that this mile-and-a-half area, constituting the 40th Precinct, has 279 bars and taverns and a very high rate of child delinquency.

No lasting security against anti-Semitic terrorism in New York City can be expected as long as Roman Catholics continue to monopolize the police force, especially its key positions. A showy spurt of self-interested activity against street hoodlumism first began among police officers after recent newspaper publicity. It can be expected to last only as long as the publicity campaign that occasioned it.

Algernon B. Black, well-known head of the New York ETHICAL CULTURE SOCIETY, in a broadcast over station WHN on January 2 said:

"But to speak plainly, there are Coughlinites among the police, too. A few years ago it was estimated that there might be as many as 3,000 CHRISTIAN FRONTERS among the police of this city."

Mayor La Guardia, an inveterate politician, is extremely responsive to Catholic political pressure. He refused for months to make public the report of Commissioner of Investigation Herlands until forced to do so under threat of a City Council investigation. He did nothing about information given him a few years ago by J. Edgar Hoover of the FBI concerning the presence of 1,500 CHRISTIAN FRONTERS that were already on the New York police force at that time.

Catholic Lewis J. Valentine is Commissioner of Police in New York City and a member of Our Lady of Guadalupe parish in Brooklyn. Coughlinite policemen have always been able to rely on him for protection. Last year unquestionable evidence was brought before him to show that Catholic patrolman John Drew was a fellow-traveler of the CHRISTIAN FRONT, and active anti-Semite and a contributor to four organizations now under Federal indictment for sedition. Valentine, after a departmental hearing, dismissed all charges against Drew, and restored him to active service with back pay without even giving him a reprimand. The following day Commissioner of Investigation Herlands publicly denounced Valentine's action as "contrary to the evidence and to sound public policy." But Catholic political power, which stood behind Valentine and the CHRISTIAN FRONTERS, never allowed the proceedings of the Drew trial to be published. It was able to laugh at the protests of Jews and liberals. As late as January 16, it "persuaded" Mayor La Guardia to have Drew on the City radio program as his "guest star" to tell the public what a broad-minded fellow he is.

The Catholic hierarchy countered recent protests over anti-Semitism by indulging in the ballyhoo that is usually featured on such occasions. Even Bishop Molloy of Brooklyn, superior over the ill-famed Brooklyn *Tablet* as well as over anti-Semitic Fathers Curran and Brophy, had the nerve to make an airy protest against anti-Semites! No practical move, of course, was made to remedy conditions through the Catholic press and parochial schools.

The most foreboding fact in American anti-Semitism is that prominent and wealthy Jews, as well as the Jewish organizations they dominate, contribute heavily to organizations that make a deliberate policy of appeasing political Catholicism. The NATIONAL CONFERENCE OF CHRISTIANS AND JEWS, with its back-slapping interfaith conferences, from which the Catholic church is the sole gainer, is just such an organization.⁴

A Disease With Many Symptoms

BERNARD HELLER

It is very difficult for a non-Jew to realize the insecurity and the anguish which American Jews experienced after one of Hitler's anti-Jewish harangues preceding the Nazi invasion of Poland. The American Jew attended to his mercantile or professional duties, strove to give his children ample opportunities for education, rejoiced when they selected desirable life mates. After the Fuehrer's vindictive address, however, all his strivings and aspirations seemed unavailing. Life became despair.

The recent recurrent outbreaks of hoodlumism in the United States aroused similar emotions. Incidents of hoodlum attacks on Jewish youngsters and adults in New York City appear in a report of former Commissioner William B. Herlands. Reading the Herlands report, alarmed Jews regarded the attacks as omens of a gathering storm—and possible harbingers of the fate which befell their co-religionists in Germany.

Their thoughts can be summarized in words such as the following:

The fiendish course of the Nazis began with acts of hoodlumism against Jewish persons and small Jewish stores. Hitler had come to power and was anxious not to alienate world opinion from his regime. On March 10, 1933, he ordered his followers not to molest Jewish individuals or disturb their businesses. Apparently this order was only for

⁴Joseph Brainin in "The American Jewish Committee Betrays Democracy." (*The Protestant*, January and March, 1944, 521 Fifth Ave., N. Y.), examines the record of appeasement of that organization in articles that support Dr. Murphy's contention.—Editor.

MUST CATHOLICS ACCEPT THE SYLLABUS?*

By JAMES J. MURPHY

OF VITAL IMPORTANCE is a proper understanding of the degree of authority employed by the Catholic church to enforce its teaching respecting its claims to control the conduct of civil affairs. That teaching is embodied in a most succinct way in what is known as "The Syllabus of Errors of Pope Pius IX", appended to his most reactionary encyclical, *Quanta Cura*, of 1864 when liberal, democratic principles in state and church were hopefully taking root in Europe. The present destruction of democracy there by the forces of world Fascism is in line with the traditional demands of the Catholic church as dogmatized into modern Catholic teaching by this Syllabus of Errors of Pius IX. It is therefore necessary to be aware of the effect that this same Catholic teaching may have in the crisis also facing us in this country from the growing threat of world Fascism in the Western Hemisphere.

When the Syllabus of Errors was first promulgated, it was at once clear to the casual reader, untainted by casuistry, that it contained an infallible declaration of doctrines to be held as matters of faith throughout the Catholic church. *Curia* and Jesuit theologians confirmed its infallibility. Only a minority of liberal theologians living outside Italy ventured to even question how it was defined.

* For the initial installment of the official Catholic text of "The Syllabus of Errors" and its explanation, see the article that follows.

Many years later, however, when its frank confession of doctrines appeared increasingly indiscreet, Catholic apologists began to soft-pedal its importance and infallibility. With their well-practised sleight-of-hand they started to stress the escape clauses of the Syllabus until they had convinced the outside world that it was not an infallible, irrevocable declaration of Catholic dogma but only the private opinion of Pius IX, which they whisperingly admitted was exaggerated and outmoded.

This masterpiece of camouflage would not have succeeded had not the way been paved by two previous misrepresentations: First, the world outside the Catholic church had already been convinced that a papal declaration of doctrine was not infallible unless it was an *ex cathedra* pronouncement. Secondly, the non-Catholic world has been persuaded that the only doctrines that Catholics are obliged to believe as matters of faith are those that have been defined either by an Ecumenical Council or by an infallible pronouncement of a pope.

While each of the two basic misrepresentations just mentioned needs to be refuted, this article will concentrate chiefly on the first of them, inasmuch as it relates more directly to the present question of the infallibility of the Syllabus.

The *Syllabus Errorum* (Syllabus or Catalogue of Errors) published by Pius IX was not a new declaration of doctrines. It was meant to be a solemn, official promulgation to the universal

since each of the documents [*Quanta Cura* and *The Syllabus*] have been confirmed by the universal authority of the Church, this fact makes both documents certain and infallible doctrines of faith."⁴

Not only was the Syllabus accepted and promulgated as official church doctrine by all the bishops of the church, but it was also formally approved in Rome by three hundred bishops from various countries, previous to its publication: "In 1862 when the [Pontifical] Commission had completed the work ordered by Pius IX and submitted a list of sixty-one propositions . . . they were submitted to the examination of three hundred bishops gathered together in Rome who, by a large majority, approved of their condemnation."⁵

In ending its long article on the infallibility of the Syllabus with its detailed discussion of many slightly varying opinions, the *Dictionnaire Apologétique* gives its own highly authoritative conclusion:

"In short, even if it could not be said with absolute certitude that the Syllabus is an *ex cathedra* definition or even that its every particular is guaranteed by the infallibility of the Church, one still has to admit that, without the shadow of a doubt, it is an act of the Sovereign Pontiff, a doctrinal decision of the Pope, authoritatively binding throughout the whole Church, which consequently all the Faithful must respect and obey. 'Rome has spoken, the case is settled'. Such is the rule and practice of all true Catholics."⁶

So much for the Syllabus of Errors as such and the fact that all Catholics are bound to accept and believe what it teaches. One additional and more generic point remains to be proved: that the pope does not need to "infallibly de-

fine" a doctrine but merely to teach it in the course of his ordinary teaching duties as sovereign pontiff of the church in order to transform it into a doctrine of faith to be believed by all Catholics. On this point the *Dictionnaire Apologétique* states: "The Pope, as a matter of fact, can impose his will on the whole Church without having to bother each time to use his sovereign power to its utmost degree, that is, by using his charisma of infallibility. A point of doctrine can be imposed under strict obligation, binding on the entire Church, without its being absolutely infallible and the Faithful are bound in conscience to submit to it exteriorly and interiorly" (i.e., not only by not publicly opposing it but also by positively accepting and believing it in the innermost heart, soul and mind).⁷ Papal teachings in encyclicals such as the *Casti Connubii* of the late Pope Pius XI in 1931, against birth control, are binding on Catholics under pain of eternal damnation.

Speaking on this same subject, the *Dictionnaire de Théologie Catholique*⁸ has the following:

"Leo XIII in his encyclical *Immortale Dei* says: 'Whatever the Roman Pontiffs have handed down or will later hand down is to be held with unwavering belief and publicly professed as often as circumstances demand'. This is something that needs particularly to be observed in the questions of modern liberties, in which 'one must cling fast to the decision of the Apostolic See and think as the See thinks'. Such orders [as of Leo XIII] demand, beyond question, assent and adherence of mind even if they are not infallibly defined."

Cardinal Lépicier, former professor of dogma in the Roman College of Propaganda and later ranking theologian of the Curia up to his recent death, de-

⁴ P. Frins, *Kirchlexicon*, voc. *Syllabus*, col. 1021.

⁵ *Dictionnaire Apologétique de la Foi Catholique*, Vol. IV, col. 1572.

⁶ *Op. cit.* col. 1577.

⁷ *Op. cit.*, col. 1576. This is not a mere theological opinion but the formal and official stand of the authoritative *Dictionnaire Apologétique* itself.

⁸ Vol. VII (2), col. 1711.

clares with full Vatican approval: "Therefore there can be no doubt in anyone's mind but that papal teachings contained in encyclical letters are matters of faith fully as much as more solemn definitions."⁹

Catholic apologists may continue to distort and camouflage the embarrassing doctrines of the Syllabus to suit the occasion; the fact remains, however, that they are taught today in all Catholic seminaries and must be believed as matters of faith and put into practice

⁹ *De Stabilitate et Progressu Dogmatis*, p. 39.

by all Catholics, regardless of whether or not Pius IX fully intended his Syllabus to be accepted as an *ex cathedra* declaration.

While the idea of an infallible man is in itself ridiculous in this day and age, it becomes even more so when, after he unburdens himself of a solemn declaration to the entire world, neither he nor any one else knows whether he has used his infallible teaching power or not. More ludicrous still is the fact that you are supposed to believe what he said anyway, under threat of eternal damnation, whether he did use it or not.

EXORCISM



BLESSING OF DOGS

CATHOLIC ritual has blessings and exorcisms for everything, from airplanes to bathrooms. In the above picture a priest, the Rev. Bernard Whelan, is seen officiating at a blessing for dogs in the Church of St. Thomas

More, St. John's Wood, England, where more than 100 pets were brought for the ceremony.

It is the belief of the Catholic church that all material things are possessed by the devil who can be exorcized only by a priestly ceremony. The human infant after birth is included in this category, and an elaborate ritual is prescribed at baptism by which the devil and his evil influences are cast out of the child. This is believed accomplished by signs of the cross, spittle from the priest's mouth, salt (itself previously exorcized) placed in the mouth of the child, oil spread on the child's breast and back of its neck, etc., and the priest's direct command to Satan: "Depart, thou accursed devil from this servant of God!" Yet, in the common opinion of all men, there is nothing more innocent, angelic and even Godlike than a new-born babe!

PROPAGANDA BLITZKRIEG

CATHOLIC PROPAGANDA material is being written, edited and distributed among professors and students of secular universities by the National Activity Society of the Catholic Alumnae of America. A national campaign was planned and mapped out at the annual convention held in Chicago.

FACTS OF CATHOLIC CHURCH INTOLERANCE

By JAMES J. MURPHY.

ACTIONS speak louder than words. If we wish to know whether the Roman Catholic church of today is tolerant, the fair thing to do is to look at its contemporary record.

The fact is that the Catholic church does not practise or respect *freedom of the press*. It has been repeatedly shown that it uses its boycott power over newspapers and magazines to keep from the public facts that it has a right to know. Its muzzling of Harold Callender of the *New York Times*, its attempted intimidation of Lawrence Fernsworth, a Catholic reporter who wanted to tell the truth, are only two of many instances.¹ It prevents factual publications like *THE CONVERTED CATHOLIC MAGAZINE* from being publicly advertised and even from being sold on newsstands.

Freedom of thought is withheld from all Catholics. They are forbidden under the direct penalties of excommunication and eternal damnation to read anything that might disclose errors in their belief or expose the intrigues of the Vatican.

It condemns *academic freedom*: "The Holy Office [a governmental bureau of the Vatican] still refuses all direct access to its Roman archives and . . . the best sources of information, even though

many have perished, are thereby withheld from students."²

In regard to *freedom of religion*: Even in this the freest of countries the Catholic church has never stopped harassing the Jehovah witnesses, a minority group. It forced them off the radio in Philadelphia and elsewhere. In many Catholic communities they have been hounded and persecuted with an intolerance that reminds one of the heyday of Catholicism.

Bible burning is ordered and carried out in Catholic countries such as Spain and even in Catholic provinces of non-Catholic countries, such as Quebec.³ This was in accord with the decree of Pius VII in 1816 which termed Bible societies a "fiendish instrument for the undermining of the foundation of religion."⁴ Cardinal Villeneuve of Quebec gave out similar rulings a few months ago.⁵

Even today 'heretics' are being persecuted and slaughtered because of their doctrinal differences with Rome.⁶

Freedom of conscience is denied all Catholics. The church inflicts even to-

¹ Jesuit Father Herbert Thurston in *Hastings' Encyclopedia of Religion and Ethics*, IX, 463.

² Spain: See our issue of January 1941, pp. 15-16. Quebec: See our issue of June 1942, p. 153.

³ *Hastings*, op. cit. IX. 755. Newman, II, 446.

⁴ See our issue of June 1942, p. 153.

⁵ See p. 178 of this issue, "Death to Heretics in 1942."

¹ Callender case: See our issues of last November and December. Fernsworth case: See our issue of May, 1940.

day a sentence of damnation on all who give up the Catholic religion, even though they do so in good faith and according to the dictates of their conscience. If they are priests they are subjected, in addition, to character-assassination and economic persecution. In Italy the Lateran Concordat with Mussolini forbids the State to employ any former priest or member of a religious order or even to grant them public relief.⁷ Even in this country the church will not hesitate to violate State laws to wreak vengeance on the head of a dissenter, as in the discharge of Professor Fleischer from the Jesuit University of St. Louis or in the Marquette University case recorded elsewhere in this issue.⁸

Freedom of assembly is allowed by all liberal States. Though the Catholic church is violently opposed to granting such freedom to heretics, the best it can do in this country to evade the law and enforce its own prejudices is to urge police interference under false pretenses. Such police raids are a common obstruction to Protestant missionary work in Latin America, as any Protestant missionary from those lands can testify. Similar tactics were used here in the Lehmann case at Philadelphia.⁹

The *Catholic Encyclopedia* (XIV, 772) shows that in the mind of the church toleration is a mere matter of opportunism. It cites the doctrine of St. Thomas Aquinas (II:II, q. X, a. 11) and Catholic theologians in general that "*tolerance might be always exercised whenever its refusal would cause more harm than good, or, vice versa, whenever the granting of it ensured greater*

advantage than disadvantages." It might have added that its obvious standard of good and harm is the well-being of the Roman church.

Since toleration in the mind of the Catholic church is only a *temporary* device for turning unavoidable evils to the advantage of Catholicism, it follows that the real and permanent doctrine of the church is that of intolerance which is to be carried out whenever there is a chance to use it advantageously. As the *Catholic Encyclopedia* teaches, intolerance is not an evil, but a *natural law of self-preservation*.¹⁰

What the Catholic church thinks of tolerance and its inherent liberties is well expressed in a letter written by Cardinal Pacca in the name of Gregory XVI to Father De Lamennais of France whose democratic "errors" had just been condemned in Gregory's encyclical *Mirari Vos*:

"The Pope recalled the doctrine of Pius VI who said that absolute liberty of conscience, thought, speech and press were 'a monstrous right that appears to the Constituent Assembly to flow from the natural equality and freedom of mankind.'"¹¹

Though a small minority in this country, not more than 13,000,000 adults, the Catholic church by its noisy intolerance is able to impose its will on the majority of our 130,000,000 citizens over whom it has no right or authority. Its success in safeguarding its artificial reputation and in imposing censorship on an unorganized majority is evidenced by the current history of stage and screen, radio and press, as well as in the suppression of birth control clinics.

⁷ See THE CONVERTED CATHOLIC MAGAZINE, Feb. 1940, p. 16.

⁸ Fleischer case: See the February 1940 issue of this magazine. Schwartz case in Milwaukee: See pp. 174-5 of this issue.

⁹ See p. 189 of this issue.

¹⁰ Cf. Catholic Encyclopedia, VII, 259; VIII, 36; XIV, 763.

¹¹ *Tu Es Petrus*, Encyclopédie Populaire de la Papauté, Paris, 1934, p. 964. (Preface by the Rt. Rev. Beguin, Bishop of Belley.)

ROMAN CATHOLIC DOCTRINE ON TOLERANCE

When the Catholic church speaks of "tolerance," it means by that word something entirely different from the ordinary usage of the word, for it recognizes no inalienable right in the persons whom it tolerates. What the church tolerates is, by that very fact, an evil in the eyes of the church. The Catholic church's idea of tolerance is conniving at an evil for the sake of the advantage to be gained from it.

The *Catholic Encyclopedia* (XIV, 763) says that "akin to tolerance is connivance which means the deliberate closing of one's eyes to *evil* conditions, so as not to be obliged to take measures against them. The distinction between connivance and toleration lies in the fact that the latter not only closes its eyes to the tolerated *evil*, but also openly concedes it complete liberty of action and freedom to spread."

The Catholic doctrine of tolerance is based on the principle of casuistry that one may passively cooperate in doing evil, if he is seeking something good that results from the evil.

Intolerance is partly founded on the church's illusion that it is the living Truth and partly in its discredited conviction that matters of religious opinion rest on a scientific basis and are as readily discernible as the principles of mathematics:

"Just as there can be no alternative multiplication tables, so there can be but a single religion, which, by the very fact of its existence, protests against all other religions as false."¹²

Intolerance, however, is more specifically founded in the Catholic church's belief in exclusive salvation for Roman Catholics:

"To this day religious intolerance finds its firmest foundation in the belief that there is no salvation outside the Church. Where this belief is sincerely held, intolerance haunts it as its shadow, though circumstances may determine its method and its degree. In the eyes of the theocratic hierarchy heresy is rebellion, and rebellion of a peculiarly heinous character, being directly against God . . . Heretics are more mischievous than ordinary criminals and to rid the earth of them is a just, beneficent and necessary work."¹³

Since, as the *Catholic Encyclopedia* (XIV, 766) so well puts it, the church "regards dogmatic intolerance not alone as her incontestable right, but also as a sacred duty," it naturally follows that the church condemns disbelief in her teachings as a crime worse than treason that must be stamped out by penal measures that aim not only to prevent but to punish.¹⁴

The Catholic church considers it perfectly right and logical to take advantage of toleration in Protestant countries but to deny this same toleration to Protestants in Catholic countries. This peculiar twist in the church's outlook can be traced to its fixed idea that it is right and everyone else is wrong. Louis Veuillot, whom Leo XIII called "Lay Father of the Church," puts it this way:

"When you are masters, we claim perfect liberty for ourselves, in accordance with your principles. When we are masters, in accordance with our principles, we will refuse it to you."¹⁵

The *Catholic Encyclopedia* (XII, 499) calls Protestantism "a kind of fool's paradise" and a "virulent" her-

¹² Hastings, *op. cit.* IX, 751.

¹³ *Catholic Encyclopedia*, VIII, 36.

¹⁴ Lecky, *Democracy and Liberty*, II, p. 25.

¹⁵ *Catholic Encyclopedia*, XIV, 765.

esy, an "enemy at the gate of the Catholic Church" aiming "at nothing less than the destruction of Christianity." It has absolutely no right to exist, as the late General of the Jesuits declared in his highly authoritative treatise on canon law:

"As concerns the relations of the Catholic Church with other religious associations, there is no doubt that all religious associations of unbelievers and all Christian sects are regarded by the Catholic Church as *entirely illegitimate and devoid of all right of existence.*"¹⁶

The Catholic church can claim no credit for discontinuance of Inquisitional torture. Even the *Catholic Encyclopedia* (V, 679) is forced to admit that "the use of censures as a means of coercion has grown constantly rarer, the more so as it is *hardly ever possible for the Church to obtain from the civil power the execution of such penalties.*"

Cardinal Billot, a Jesuit, whose works are today a textbook in many seminaries, says:

"God not only permits the Church to use force, but definitely prescribes it to her. *There are no efficacious remedies against heresies but medieval laws.*"¹⁷

THE INQUISITION NEVER STOPPED

As late as 1823 the church restored the Inquisition in Spain. "In 1826 a Jew was burnt and a Quaker hanged for relapsing into heresy."¹⁸

"Toward the close of Pius IX's pontificate, a book suggesting certain church reforms was sent to him by its author, Fra Andrea d'Atagene, for approval: d'Atagene was in conse-

quence sentenced to twelve years' imprisonment, but after serving three years was released through the efforts of the French government."¹⁹

In January 1895 there appeared in the *Analecta Ecclesiastica*, a clerical journal published in Rome, an article by a Franciscan priest glorifying the Inquisition of earlier days:

"O blessed flames of the pyres whereby through the removal of a very few creatures—and those the most crafty—hundreds and hundreds of legions of souls were snatched from the jaws of error . . . O illustrious and venerable memory of Thomas Torquemada!"

A similar glorification of the Inquisition and implication that Torquemada must have been a saint are found in William T. Walsh's book *Characters of the Inquisition*, published in this country last year.

In 1898 Jesuit Father Mariano De Luca, professor of canon law in Rome, published a large work entitled, *Prælectiones Juris Canonici*. In it he justified the death penalty for heretics. Three years later he published his *Institutiones Juris Ecclesiastici Publici* in which he teaches that heresy is to be punished. He makes no distinction between "formal" heretics and "material" heretics. He even teaches that born heretics are punishable if they are "pertinacious." Father De Luca was warmly congratulated by Leo XIII on the publication of each of these works.

JESUIT EVASIONS

Roman Catholicism has, as we see, an unbroken tradition of intolerance springing from its deep-seated obsession that it is the living Truth. How then has the Catholic church been able,

¹⁶ Wernz, *Jus Decretalium*, vol. I, p. 13.

¹⁷ G. G. Coulton, *The Death Penalty for Heresy from 1184 to 1921*, p. 88.

¹⁸ C. J. Cadoux, *Catholicism and Christianity*, p. 575.

¹⁹ John A. Bain, *The New Reformation: Recent Evangelical Movements in the Roman Catholic Church*, p. 271.

in the face of historical facts, to convince the world at large that it is tolerant and always has been? To attain this end, it has used many different means.

One of the principal means used by the church to confuse its doctrine on tolerance has been the invention of meaningless, theoretical distinctions. Forced into self-defense by the rise of liberalism, the Jesuits, skilled in casuistry, indulged in hair-splitting heresy into "formal heresy" and "material heresy," in distinguishing the "soul" from the "body" of the church.

In regard to "formal" and "material" heresy, Cadoux wisely points out:

"It is exactly the kind of concession which exempted no one so long as the Church was strong enough to punish, but which can be conceded to almost anyone now that the Church, being weaker, wants a legal excuse for not punishing and for not threatening to punish so ruthlessly in the future."²⁰

According to these new Jesuit distinctions heretics are of two kinds: There is the wilful, deliberate type (*formal heretics*) who are outside the church, doomed to eternal damnation in the next life and subject to church punishment here below. Then there is the type that is born into 'invincible ignorance' and is in 'good faith' (*material heretics*) who belong to 'the soul of the Church.' They may be saved, but with only the greatest of difficulty for they are "cut off from God's appointed means of grace." The church has the power to punish them but chooses not to use it.²¹

These Jesuit distinctions were first invented as an antidote to liberalism

at the end of the eighteenth century."

They contradict both the doctrine and practice of previous centuries when all were persecuted without distinction. It was not until fairly recently that this distinction about "material heretics" came into general acceptance. At first it was applied only to baptized non-Catholics, but during the past forty years has gradually come to be applied to all non-Catholics through a new interpretation of "baptism of desire." Real theologians know that this distinction is entirely unsound and without historical foundation. It was for this reason that De Luca, mentioned above, ignores it entirely. The docile Catholic laity, however, have been deceived into believing that such a distinction existed in the Middle Ages:

"In every age the Church has drawn a fundamental distinction... between formal and merely material heretics and her penal legislation was directed solely against the former category." (*Catholic Encyclopedia*, XIV, 767.)

JESUIT VIEW OF THE FUTURE

By the American doctrine of tolerance the Catholic church has every right to exist. But as Americans we can and should object to its political designs to Catholicize America and apply here its doctrine of intolerance.

The Jesuits themselves have thrown down the gauntlet:

"The most unreasonable of all attitudes toward the Papacy is that of neutrality. *The Pope is either the supreme head of Christendom, the infallible teacher of spiritual truth, the successor of Saint Peter and the Vicar of Christ on earth, or he is an imposter with whom no respectable person should have dealings.* You can no more be neutral toward the Pope

²⁰ Cadoux, *op. cit.* p. 587.

²¹ *Catholic Encyclopedia*, III, 753; 767; XI, 703.

²² Cadoux, *op. cit.* pp. 58-60.

than you can be neutral toward Christ . . .⁷²³

Jesuit Catholicism has no intention of standing by to let America passively work out its destiny:

"The old Protestant culture is about at the end of its rope. The first settlers of our country established this distinctly Protestant culture . . . For 150 years the Protestant element was strongest, and we admit it.

"This Christian culture is a wave receding, and we Catholics are living in a most important day, with one culture vanishing, another gaining strength. Why can't we raise a tidal wave that will bring Catholic culture into the United States? Why can't we make the United States Catholic in legislation, Catholic in justice, aims and ideals?"⁷²⁴

The work of undermining Americanism is now going on:

"The aims of fascism are most deeply in conflict with those of a free republic like that of the United States. In this effort, the Catholic church has been plainly no conservator of tradition; it has been an ally—a potent ally—of the forces of destruction."⁷²⁵

What Protestant America could expect, should Roman Catholicism attain the power it is trying to get, can best be expressed in the words of the latest Catholic magazine and those of a prominent priest-leader:

"Nor can we be permitted to dabble with Heresies, nor harbor the fantastic distortion that it does not make any difference what a man believes as long as he 'does good.' It is the obligation of every Catholic to believe that these differences should

be eliminated by Catholic Truth and not be prolonged by Tolerance."⁷²⁶

In 1901 Father Harney speaking in New Jersey on Protestant errors said:

"I do not doubt, if they were strong enough, that the Catholic people would hinder, even by death if necessary, the spread of such errors through the people. And I say, 'rightly so.'⁷²⁷

Unlike Father Harney, we are convinced that the Catholic people of this country are at present too American to advocate persecution of heretics. But we realize, too, that, if the hierarchy continues to grasp more and more power in the United States, it can and will rouse them into a frenzy of intolerance and persecution as it is doing today in Spain and Croatia.

SHINTOISM AND CATHOLICISM

VATICAN-JAPANESE relations have long been most cordial. Some time ago Roman theologians even decided that Catholics in the Mikado's domains could accept the interpretation that Shintoism was merely a philosophy and not a religion, and that Catholics therefore could comply with national requirements in mixing Shintoism with Roman Catholic beliefs and practices.

Now, however, the Japanese government has declared that Shintoism is not only a religion, but "the perfect religion, the religion of religions." This should put the Roman theologians in a difficult position. But they have wriggled out of such difficulties before, and a further injection of paganism into their brand of Christianity would scarcely be noticeable.

⁷²³ Jesuit magazine *America*, issue of April 27, 1940.

⁷²⁴ Jesuit Father Francis X. Talbot, *New York World*, Dec. 14, 1930.

⁷²⁵ Lewis Mumford, *Faith for Living*.

⁷²⁶ Opening issue of *The Catholic International*, June 1942, p. 81.

⁷²⁷ *New York Herald*, May 7, 1901, p. 5, col. 2.

REVISION OF THE DOUAY NEW TESTAMENT

By JAMES J. MURPHY

CATHOLICS reading the Bible! This was the paradox that confronted Protestants last spring when news of a large publication of Catholic New Testaments was headlined in the press. The astonishment of Protestants was exceeded only by their joy. Their deep love of the Inspired Word gave rise to fond hopes of an evangelical re-birth among Catholics. They felt from their own free experiencing of the Word of Life that, when Catholics read it, the scales will be lifted from their eyes and they will see the error of their present ways.

It is an unpleasant task to have to dampen the well-meant hopes of others, but at times it is necessary to do so in the interest of truth. Such is the present instance. The bald truth of the case is that no noticeable increase in Catholic conversions is to be expected. There are two reasons for the false expectations of many Protestants in regard to probable Catholic conversions. First, many saw in this publication of a newly translated Catholic New Testament a sudden reversal of Catholic policy, when such was not the case at all. Secondly, in addition to this misinterpretation of fact, Protestants have allowed themselves to read into the Catholic mind their own reactions to Bible reading—experiences to which Catholics are totally immune.

What then have been the facts on the attitude of the Catholic church toward the reading of the Bible? Everyone knows, of course, that as far as the Protestant Bible is concerned, Catholics are forbidden to read it under pain of sin on the grounds that it contains

grievous errors that might endanger their faith. Catholics, however, are taught that the true Bible (the Catholic Bible) is the inspired word of God from which most of the church's doctrines can be proved. But they are unaware that the Bible has any direct relation to their personal religious life. The one dominating thought in the Catholic's religious outlook is the supreme and infallible authority of the church. He has been taught that in and through the Catholic church alone can he reach Christ and be taught his true doctrines and moral precepts. He believes that the Bible is of entirely secondary importance, that the Catholic church, founded by Christ himself, is the "depository of the faith", that it preceded the Bible, decided which books were inspired, and could have flourished equally well, if there had been no Bible at all, on the strength of its oral traditions handed down from Christ and the apostles.

In his own personal life the Catholic finds no need for the Bible. The average Catholic is content to observe the formalities of Friday abstinence and Sunday mass and make an attempt to keep the commandments. The few devotional Catholics, the kind who attend Sunday evening services, number about one percent of each congregation. They read for devotional purposes but only in the rarest of cases do they read the Bible. They read the *Imitation of Christ* by Thomas à Kempis or the miraculous lives of the saints or ascetic works written mostly by Jesuits or those belonging to their school of devotion.

No one ever tells the Catholic child

or adult not to read the (Catholic) Bible. But the same effect is produced by other means. In all discussions of Protestant errors and heresies he is taught that indiscreet reading of the Bible and private interpretation led to these sinful perversions of Christ's doctrines and the consequent loss of countless millions of souls. The wide-awake Catholic seldom fails to get the implication that it is best to leave well enough alone and relinquish the intricate word of the Bible ("with which many wrest to their own destruction") to priests who have been carefully trained by the church as to when and how to use it.

There are no Bible classes in Catholic churches, only occasional courses in Bible history. The Bible itself is never read in Catholic schools, not even in Bible history classes, nor at the beginning of a school session. The priest in the pulpit never recommends that the faithful should read the Bible. Nor does he read it himself.* In short, the Bible as such is almost completely ignored. Mention of the Bible by name, however, is frequent in Catholic sermons as are brief quotations taken from it to bolster a Catholic doctrine or lend force to a moral precept. In addition, fifty-two short excerpts of about ten lines, taken mostly from the parables of the Gospels, are read at Sunday mass; they do not vary from year to year nor from one church to another. It is always the same few carefully chosen passages that are read. They are all of a moral nature and do not touch on the doctrines of the

church.

So it happens that nearly all Catholics live and die without ever opening the Good Book or even feeling the desire to do so, much less the obligation.

Fearing that Catholics might out of curiosity be tempted to read Protestant Bibles, if they had none of their own, Catholic Bibles have been put on sale for many years at Catholic missions or retreats, that are held in some parishes as often as once a year. Many of the more devout Irish-Catholic families of the past generation bought a Bible but never used it except as a place to hide pressed flowers or other mementoes. In more recent times people have become too practical to buy what they do not use, so fewer Catholic families now have Bibles than formerly.

The Catholic Bible has a number of explanations attached to the more "dangerous" verses. They are given in footnotes with the purpose of guiding the reader into the interpretation that the church imposes. These notes are superfluous because the average Catholic never reads the Bible and the devout Catholic souls that do read it would rather drop dead than entertain for a moment any doubt concerning the infallibility of the church or its doctrines.

Such being the state of affairs in the Catholic church, there was no reason why the pope, for the sake of apologetics, should not write a formal exhortation to Catholics to read the Bible and offer a minor indulgence for doing so. This he did many years ago. As was intended, it produced no effect within the church. Priests never make mention of it, except in refutation of Protestant charges that the Catholic church forbids the laity to read the Bible. This papal exhortation is as dead as a New England blue law. In fact, the indulgence offered by the pope was deliberately made so insignificant that it never

* In the Breviary which the priest is supposed to read every day, most of the content is from the Book of Psalms, with occasional verses from the New Testament interspersed among the psalms. It is such poor Latin as to be almost unintelligible, even in the case of the minority of priests who read Latin fluently and pay attention to what they are reading. Most priests are content to mumble the words; this satisfies the obligation imposed by the church, according to moral theologians. Few priests ever read the Bible in the vernacular.

attracted the slightest attention. Indulgences many times greater can be gained in a few seconds by the saying of a single "aspiration" such as, "Mary, conceived without sin, pray for us who have recourse to Thee". (Three hundred days indulgence is granted for reciting these few words once.)

Protestants wonder why Catholics are not astounded when they find that the Bible makes no mention of many of their principal doctrines. The answer is many-sided:

First, the Catholic is taught that it is sufficient to believe what the church teaches. He does not need to know even the names of the many dogmas he must believe. He feels he could not understand most of them, even if he tried. The average Catholic is quite ignorant even of the few well known dogmas that are commonly mentioned by name, such as the doctrine of the Immaculate Conception. Few Catholics know the difference between the Immaculate Conception and the Virgin Birth.

Secondly, the average Catholic, having no idea of how many dogmas he must believe, has even less knowledge of how many can be proved from Scripture. Nor is he concerned. He feels in a vague way that most of the church's doctrines can be proved from the Bible and that the rest are proved by Catholic tradition. Not being a theologian or historian he simply takes for granted the existence of an authentic, unbroken tradition reaching back to the apostles. If he has had a Jesuit course in apologetics, he will attempt to confound Protestant objectors with the statement that they too believe in things not contained in Scripture. He backs this assertion by triumphantly adducing the substitution of Sunday for the Sabbath without any mention of it being made in the Bible.

Thirdly, a Catholic does not take Protestant biblical arguments seriously,

for he has been taught that Protestant interpretations of Scripture are purely the personal opinions of the author lacking all authority and worth. He will point to the large number of Protestant sects as proof of the contradictory contentions of Protestant against Protestant and the confusion to which they lead.

What is to be thought of the new Catholic edition of the New Testament? Nothing, except that it was over-publicized. Its only noteworthy effect will

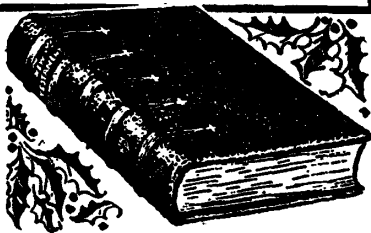
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Copy of advertisement of revised Catholic New Testament, from *The New York Times*.

be to refute the misworded Protestant charge that Catholics are forbidden to read the Bible.

The old Douay version of the Bible was a poor, archaic translation of a distorted version of the Latin Vulgate translation of the original text. The current text of even the Latin Vulgate was so distorted that several years ago the Vatican commissioned Cardinal Gasquet to assemble a group of Benedictine scholars to attempt to disentangle the text of the original Latin Vulgate from the hundreds of conflicting medieval manuscripts. After twenty years they have managed to reconstitute a much better version of the original Latin Vulgate than the one in current use. They have completed only part of the Old Testament.

It has been all too evident in recent years that a new English translation of the New Testament was needed to save the face of the church in English-speaking countries. One has only to read the garbled version of St. Paul's epistles in the Douay Bible to realize how meaningless they had become. The many excellent editions put out by English and American Protestants made the need of a new Catholic translation all the more imperative.

The changes, however, made in the new Catholic version are for the most part nothing more than the substitution of present-day English for the obsolete words and phrases of the Douay translation. In a few exceptional cases, a really new translation was made, as, for example, in the case of *metanoia* (repentance). Credit for such changes must be given to Protestant scholarship that had advanced such irrefutable proofs that Catholic contentions became untenable.

The fanfare about outstanding biblical scholars working over the new Cath-

olic translation for years was part of a build-up in the best traditions of Hollywood. The translators were all busy seminary professors who off and on gave a little of their spare time to this work. Bureaucratic red-tape in the Roman Curia also accounted for part of the delay.

No one familiar with biblical learning will be confused by the publicity about "outstanding Catholic biblical scholars" working on the translation. The reader will search in vain in international Catholic literature on the Bible for proof that any of these English-speaking scholars is considered even a second-rate authority on the subject.

All in all, the "new" Catholic New Testament was a clever piece of propaganda. Reams of publicity, paid advertisements, a large opening edition now being pushed into the hands of uninterested Holy Name men—what better "proof" could be given that the Catholic church was falsely and unjustly accused of forbidding to the laity the reading of the Bible? Catholics will now be given the opportunity to argue fallaciously that since this charge has been proven false, therefore all other accusations against the Catholic church are untrue and malicious.

NEW FASCIST-VATICAN AMBASSADOR

MUSSOLINI'S new ambassador to the pope, Raphael Guariglia, presented his credentials to Pope Pius XII on February 28. He takes the place of the late Bernardo Attolico, intimate friend and admirer of Adolf Hitler, and chief architect of the Rome-Berlin Axis.

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PECULIARITIES OF IRISH CATHOLICISM

By JAMES J. MURPHY

PECULIARITIES is used here in no disparaging sense. The peculiarities of Irish Catholicism are its individual characteristics that mould and fashion it into something distinct from the national Catholicism of other races.

Roman Catholicism is fond of nourishing the fiction that it is one and the same throughout the world. This is true only in the sense that as an international political institution working through its hierarchy it has everywhere the same purposes and goals. In every other sense, particularly in matters of religion, there is only the remotest resemblance between the Catholicism of different countries—for instance, between the religious consciousness and outlook of an Italian and that of an Irishman. The easy-going, carefree Catholicism of Italy that makes light of Friday abstinence and Sunday mass stands in stark contrast to the grim Irish Catholicism that makes of these two observances the basic fibre of its public belief. Irish Catholics, even in the United States, consider Italians Catholic in name only. Italian Catholics, on the other hand, think Irish Catholicism a mere veneer, lacking the foundation of true Catholic culture and morality.¹ They point in derision at the falling birth rate of Irish-American Catholics. Italian Catholicism and Irish Catholicism differ as profoundly as the lax Roman paganism and the rigorous Irish druidism on which they are respectively founded.

Catholicism, the religion of mass ap-

peal, is not nearly so rigid as Protestants imagine. In a true if unflattering sense it can be compared to a large, parasitic mass that seeps gradually into the mould of a newly-converted race. It adapts itself to the needs, weaknesses and peculiarities of the race while at the same time absorbing and making use for its own growth of the native strength, talent and genius of the people. This is why Catholicism becomes so nationalistic in each country and differs from country to country. This, too, is the reason why Catholicism was able to take on the superstitions, the laws, the organizational genius of ancient Rome. For this very same reason it could, in the event of a Hitler victory, adapt itself to the needs and aspirations of Pan-Germanism. All that would be needed is the right formula—this the Jesuits would take care of.

Chief characteristic of Irish Catholicism is its identification of race and religion. The Irish Catholic thinks of every Irishman as a Catholic² and thinks the only honest-to-goodness Catholics are the Irish. In the eyes of the Irish, a Catholic who "gives up the faith" and turns Protestant is disowned as an Irishman and branded as a disgrace to the race. The Irish shrug off the idea of an Italian or "foreign" priest giving up the priesthood, but the idea of an Irishman "forsaking the cloth" makes the Irish think the lowest pit of hell too good for him for "bringing shame on his own blood and race".

This peculiar and perfect fusion of

¹ The writer heard Archbishop Paul Marcella, Apostolic Delegate to Japan, make this statement when he was secretary to Cardinal Fumasoni-Biondi at that time Apostolic Delegate to the United States.

² This obsession recently led even the Catholic press into the error of hailing (Protestant) Captain Colin Kelly as a proof of Catholic patriotism.

race and religion is the result of centuries of Irish persecution. A parallel case is that of the Poles. Catholicism in these cases was the one unifying force that brought and kept together a people deprived of statehood or even a government of its own. It also became a tangible belief and a badge of honor that widened the cleavage between them and their enemies. In the case of the Irish, a man's Catholicism as well as his patriotism came to be measured by his hatred of Protestant England.

Because church organization in Ireland, during centuries of persecution, was that of a missionary country lacking prelaties and religious pageantry, the eyes of Irish Catholics turned instinctively to Rome. The Irish became more papal than the pope. Veneration of the pope and allegiance to the Roman See became the highlight of Irish Catholicism. This was in marked contrast to the widespread distrust of the Italian papacy so characteristic of continental Catholicism, particularly of France whose clerics still speak of the Roman monsignori as "*les rats du Vatican*".

A second peculiarity of the Irish version of Catholicism is its extreme veneration for its clergy. The Irish consider their priests virtually impeccable. They carry out in practice the legendary saying attributed to Francis of Assisi that if he were confronted by a priest and an angel he would offer his respects first to the priest. Reliable reports of clerical lapses from celibacy fall on deaf ears and are dismissed as idle gossip.

The Irish glorification of their clergy is embodied in the title of "Father". The name implies the intimate trust, love and respect the Irishman has for a "man of the cloth". Through Irish influence in English-speaking countries this same title of address is used for all priests. But in no Catholic country in the world were parish priests ever

called "Father". In France, for instance, they are simply entitled "mon-sieur"; in Italy they are called *Zio* ("Uncle") or *Zi' prete* ("Uncle priest") and addressed as "*Don*".

The lofty position of the Irish clergy opened the way to their domination of the social and political life of the country. In learning and culture they stood above the Irish masses who had been deprived of all education. Partly out of a desire to serve and partly out of self-complacency the priest became the would-be lawyer, doctor, justice of the peace and matrimonial match-maker to all and sundry within his parish. As the political organization of the country evolved in the last century, priests and prelates became more and more embroiled in politics. In the present century laymen belonging to this or that political organization were excommunicated by the bishop of one diocese and honored by his prelatial confrere across the border line. Terrence McSweeney, famed Irish patriot and hunger-striker, was refused Christian burial in one diocese; his body was transported a short distance to another diocese where he was buried with the highest of church honors in a funeral attended by hundreds of clergymen and many bishops and other prelates.

Today the clergy and hierarchy of Ireland are more active than ever on the political front stirring up hatred and distrust of England and the democracies because they are Protestant.³

Externalism is one of the earmarks of Irish Catholicity. Public profession of Catholicism and public attendance at church are of the essence of Irish Catholicism. An Irishman may be no-

³On the arrival of the AEF in Ulster in January, the political leaders of Eire, whose careers can be made or unmade by ecclesiastical fiat, called Americans Quislingites and even said that they would rather have on their soil [hated] English troops than Americans.

torious for political thievery or immoral living but he is still considered a Catholic as long as he goes to mass on Sundays. But once an Irishman stops giving this external subservience and financial support to the hierarchy and its regulations he ceases to be a "Catholic", regardless of his belief in the essential dogmas of Catholicism and a blameless life.

This over-emphasis on mere externals is unknown in Catholic countries, apart from Ireland. Abstinence from meat on Fridays and attendance at mass on Sundays are considered trivial matters in Italy, France and Spain. They are the exceptions, rather than the rule, especially in the case of men.

Grim, repressive rigorism has been a mark of the church in Ireland. It went hand-in-hand with the damp, depressing climate and the church's emphasis on externalism. This rigorism of the church in Ireland can be traced to the deep-rooted Jansenism of France where most of the Irish clergy used to be trained. There the young seminarians were indoctrinated with over-emphasis on the evils of sex, the horrors of hell fire and the burden of life in this "vale of tears".⁴ On their return to France, the Irish priests with a holier-than-thou attitude harangued incessantly against the harmless levity of young people. Even in recent years they scathingly denounced from the pulpit modern dances, public amusements, sleeveless dresses, shortened skirts, bobbed hair, lipstick and rouge. Those who indulged in such "deceits of the devil" were publicly berated. Nowadays, as the Irish church continues its losing battle against modern mores, the hatreds and obsessions of Irish rigorism are left more and more to rankle within the minds of their authors without being breathed into words. Fear of losing parishioners is

the reason. Only in backward country districts where the priest still rules supreme does he dare to unbridle his tongue and rant against the innocent mirth of youth and the trifling vanities of the fairer sex.

The Catholicism of the Irish has become the backbone of the Roman Catholic church throughout the English-speaking world. But the Catholicism of the descendants of Irish immigrants to democratic countries has undergone great changes. Here in America, for example, the Irish Catholics of today have taken on the ways and customs of democratic Protestantism. They have a new-found tolerance of all creeds and freedom from the political domination of clerics. The Irish-American clergy itself has lost its air of hell-and-damnation and its forbidding rigorism.

The hold of Roman Catholicism on the American Irish decreases with each generation. Widespread leakage and birth control, as well as the increasing laxity of the clergy, forebode the future of Irish Catholicism in this country. Irish-American Catholics believe in birth control and practise it freely, although they are forbidden to do so under pain of mortal sin. This open flouting of Catholic belief and practice leads first to conflicts of conscience within the believer and then, little by little, to distrust of Catholic "infallible" doctrines and finally to loss of faith. Once faith in the church is weakened, external adherence and conformity linger for a while and eventually cease. Fallen-away Catholics usually lapse into agnosticism.

Birth control is the Achilles' heel of Catholicism. On this issue the Catholic church is caught in an impasse where there is no retreat. The exit door of Catholicism is beginning to swing open. The future belongs to Protestantism, if it is aggressive enough to seize the opportunity.

⁴ Well-known Catholic expression popularized in the prayer to Mary entitled "Hail, Holy Queen!"

MUST IT PERISH?

PRONOUNCEMENTS of Catholic spokesmen in post-Pearl Harbor America, though somewhat tempered, are nonetheless as destructive of our American way of life as before. Every true American knows that our staggering war effort in output of men and materials is chiefly to defend and preserve: 1) the right of workers to organize for decent conditions of work and pay; 2) our free American system of education; 3) legal guarantees of individual rights and liberties; 4) a social order where all are free to order their religious life, marriage and domestic affairs according to the dictates of conscience.

Yet, Monsignor Fulton J. Sheen, in a radio broadcast on the Catholic Hour, Sunday, January 18, condemned in turn each of these four fundamentals of American life as "not worth preserving", crying out after each "Let it perish!" Following are quotations from his address:

"A particular economic system, which, under the cloak of organized labor, permits subversive groups and racketeers to infiltrate into its ranks . . . is not worth preserving. Let it perish!

"A system of education, which ignores, sometimes repudiates, religion and morality, which trains the intellect to the utter disregard of the will, which teaches that there is no such thing as right and wrong, which after four years of college still leaves the student unsupplied with a philosophy of life, is not worth preserving. Let it perish!

"A theory of law which would declare that the State is the source of all rights and liberties, which would affirm that education is the right of the State and not the right of the parent [the Catholic church], which would

teach that the laws of justice are the creation of the moods of the community. . . that law itself is the only instrument of power . . . that kind of legal theory is not worth preserving. Let it perish!

"A social system which destroys the sacredness of vows and of treaties by permitting the break-up of marriage through divorce . . . is not worth preserving. Let it perish!"

Calling for a New Order after the pope's plan, he asked: "Should we not look upon the American way of life *not as something to be defended, but as something to be emended?*" He leaves no doubt that his kind of emendation of our American way of life is, fascist-like, first to let perish its vital institutions of freedom of labor, freedom of education, its legal guarantees of liberty in religious, social and domestic affairs, and substitute for them an authoritarian system in each particular—all, of course, to be in accordance with Roman Catholic church teaching. Adolf Hitler has put all this on record, and in much plainer terms, in his *Mein Kampf*.



RESIGNATION FROM ROME

FOLLOWING is a copy of the resignation from the Roman Catholic church of Edmund Joseph Savoie, sent to William Cardinal O'Connell, Boston, Mass.:

"I, Edmund Joseph Savoie, a member of the Roman Catholic church, having studied the theology of that church, and having arrived at the conclusion that its exactions on human reason are inconsistent with my inner religious convictions, do deem it inadvisable to continue my affiliation with that body, effective this first day of January, nineteen forty-two.

(signed) EDMUND JOSEPH SAVOIE"

On the Lookout

By JAMES J. MURPHY

PROSELYTING FOR DEFENSE

SAVING AMERICA for the Catholic church is the ideal proposed to American youth by the Right Rev. Francis W. Walsh, vicar delegate of the Roman Catholic church to the U. S. armed forces. In a baccalaureate address at Manhattanville College to the affiliated Newman Clubs of New York City high schools he said in part: "I say you can give aid to your country now. First, you can remain loyal and faithful Catholics yourselves, and second, you can bring as many [non-Catholic] boys and girls to the Catholic faith as possible. . . They realize that there is a void in their life, but they don't know where or what it is. The Catholic religion would fill that void." (*N. Y. Herald-Tribune*, Jan. 28, 1942.)

Monsignor Walsh is in charge of the Army camps and naval stations along the Atlantic seaboard from New York to North Carolina. Resident chaplains in individual camps and naval stations are under his direction.

The newspaper item quoted above contains the enlightening disclosure that Catholic students of our public schools are officially organized within the school along denominational lines: "The Newman Clubs are the official organizations of the Catholic church in public and other non-Catholic schools." Catholic priests are assigned as chaplains of the different public schools and are organizers of the Newman Clubs. Father Francis Quinn is chaplain at Textile High School on W. 18th Street; Father Thomas O'Brien at Columbus High School in the Bronx, etc.

* * *

ADVICE TO THE LOVELORN

MOST REVEREND John F. O'Hara, highest ranking Catholic prelate affiliated with the U. S. armed forces, took occasion at the Waldorf-Astoria communion breakfast of 1200 Catholic women to ridicule the number and variety of America's defense movements as a "foolish dissipation of energy that is evident all about us". Relieved of this Coughlinite barb, he "called on Cath-

olic women to put aside 'self-seeking' and 'self-dependence' and to sacrifice and pray. He indicated that one useful sacrifice a woman can make is to refuse to marry a man in the armed forces so that she will not become an additional worry for him." (*N. Y. Herald-Tribune*.) It is typical of the conceit and arrogance of the unmarried Roman Catholic hierarchy that it should presume to make an arbitrary decision on the intimate, personal relations of individuals and propose it for universal observance. It would never occur to the bachelor prelate that a decision that might be advisable in one individual case would be disastrous in another. The next time a Catholic spokesman prates about his church's love for "the rights of individuals", it will be clearer than ever how to interpret it.

* * *

THE END JUSTIFIES THE MEANS

JESUIT Father Le Buffe conducted at the Waldorf-Astoria Hotel the twenty-third annual convention of the Newman Clubs of non-sectarian colleges throughout New York State and lower New England. He chose as the theme of the convention, "The Catholic Church—the Bulwark of Democracy."

Among other things Father Le Buffe said: "The entire philosophy of American democratic government today is based on the writings of Catholics alone and practically all of it by Catholic priests. . . The one bulwark against totalitarianism is the bulwark of natural rights. . . And the only one who has been successfully defining them is the Catholic Church. . . Not all dictators are wrong, for in wartime we must have some form of dictatorship. But if he (the dictator) preserves those [natural] rights, he is a dictator of the right sort." (*N. Y. Times*, Feb. 1, 1942.)

Jesuits claim that they do not teach that "the end justifies the means". The fact is that they do not teach it in theory but carry it out in practice. The above statements are a case in point. Father Le Buffe knows perfectly well that it is not true that our democratic government stems from Catholic writings, much less Catholic writings alone. He also knows that for centuries our democratic courts here and in England have magnificently defined natural rights. But he finds the opportunity of indoctrinating these youths with untruths that glorify the Catholic church—an "end that justifies the means".

SANCTUM SANCTORUM

THE RECESSES OF TIBET are no more secret or inaccessible to the public than are the carefully guarded houses of priests and religious communities. This secrecy creates a taboo of holiness—and incidentally saves money by evading fire and safety regulations. Many "religious houses" are sheer fire-traps.

Air-raid protection threatened for a moment this artificial secrecy of rectories, convents and monasteries but not for long. In New York City the auxiliary bishop used his political influence to make arrangements that each religious house would appoint one of its members "control director". Let Bishop McIntyre describe in his own words the resulting advantages: "With this provision complied with, we are assured by the police officials that air-raid wardens in the fulfillment of their duties will deal [only] with the building control director, thus obviating the necessity of their entering or inspecting the premises." (N. Y. Times, Dec. 31, 1941.) It is to be gratuitously assumed that the unexamined "control directors" are qualified and, also, that they are conscientiously carrying out all precautions.

The New York Police Commissioner Valentine, appointed by Mayor La Guardia, is in virtual control of air-raid protection. He is a zealous Catholic, a member of Our Lady of Guadalupe parish in Brooklyn.

* * *

ROMAN NEPOTISM

INDICATIVE of the cordial relations between the Vatican and the Axis was a recent recommendation by Premier Mussolini that King Victor Emmanuel confer the title of prince on the descendants of Marquis Francesco Pacelli, brother of Pope Pius XII. It will be recalled that the Pacelli brothers were both highly instrumental in effecting the Lateran Treaty of 1929 which is now producing the satisfactory results planned from its inception.

The Pacellis are one of the many noble families of Rome that are on the inside of the track in the race for Vatican titles and preferments. The *Collegio dei Nobili* in Rome makes a specialty of grooming the aspiring nobles for ecclesiastical dignities until after they are "placed", subsequent to their ordination. From then on their

fate depends on their native tact and on family connections in Vatican court circles.

The Cicognanis are another instance of such favoritism. Amleto Cicognani was appointed Secretary of the Congregation of Extraordinary Affairs, a Vatican bureaucracy; he was later named Apostolic Delegate to the United States. He now lives in luxury in a palatial residence in Washington, D. C. In a few years he will be created cardinal and will reside in Rome. His brother is also an archbishop and papal envoy; he will also be given a cardinalate.

* * *

INCREASE IN RELIGION

ATTENDANCE at church has increased since America's entry into the war, according to reports coming in from all parts of the country to the National Council of the Protestant Episcopal Church. The Long Island diocese reported the largest Christmas attendance in its history. All churches remarked that increase in religious offerings kept pace with increase in attendance.

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MYRON C. TAYLOR

THE PERSONAL ENVOY of President Roosevelt to the Vatican recently showed for the first time a ten-minute motion picture of his first talk with the pope. He showed it at the communion breakfast of the Catholic Carroll Club, founded by ex-Countess Brady, financial 'angel' of the Vatican. Mr. Taylor said the Vatican took the picture and presented a copy to him as a present.

The *Herald-Tribune* described the motion picture as follows: "President Roosevelt's tall gray-haired Episcopalian representative genuflected several times as he approached the seated Pope, the pictures showed. The Pope rose, smiled, held his hand out in greeting and then began speaking volubly. Mr. Taylor appeared a bit nervous as the Papal guards in their multi-colored medieval uniforms escorted him in and out and his hands closed and opened noticeably at one point."

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IT was announced from Vichy, Jan. 17, that the pope had given 1,500,000 francs to parishes in France hit hardest by the war. Most of the pope's money comes from the United States.

CATHOLIC CHURCH AND BIRTH CONTROL

DIVISION in the Catholic church on the subject of birth control was pointed out at the annual meeting of the New York State Federation for Planned Parenthood by its counsel, Mr. Morris Ernst. The *N. Y. Times* of January 28th reports his speech as follows: "Mr. Ernst said the Catholic church 'favors limitation of families on the grounds of health or where there is inadequate food or shelter or where incomes are low'. He remarked that the only difference between the federation and the Catholic church was that 'their [the church's] method doesn't work'. He told the members of the federation that the Catholic church was divided on the question of birth control, and that 'instead of a direct attack on the church, your attack should be in widening the division'."

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THE CATHOLIC SOCIAL LAG

FREE RELIGIONS endorsed thirty years ago the formation of Girl Scout organizations. Of all denominations, Catholicism alone clung to the medieval notion of repressed womanhood. The pope's detestation of athletics for girls sporadically reaches the boiling point and releases steam in a public tirade against "pagan practices" and "womanly immodesty".

For thirty years even the American hierarchy, the "liberals" of international Catholicism, refused to approve a Girl Scout program. Fearing, on the other hand, to sponsor public opposition to a spontaneous social movement, the hierarchy compromised by winking at individual parish units of Girl Scouts in the few parishes where the pastors were sufficiently social-minded to approve of them. But no diocesan, much less national, organization of such units was allowed.

At long last, the National Catholic Welfare Conference, mouthpiece of the hierarchy, has found that its reactionary cause is hopeless and has given in to social pressure. In late December it countenanced the establishment of a national association of Catholic Girl Scouts.

The American hierarchy has "pulled a fast one" on the arch-reactionaries of the Roman *Curia*. The approval of the Catholic Girl Scout movement has been given

under the pretext of a national defense measure. When the war is over, the *Curia* will be faced with a *fait accompli*—and will be too dependent on the American hierarchy as its democratic front to run counter to its decision.

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SILENCE GIVES CONSENT

BANKER AND INDUSTRIALIST, Cyrus Eaton of Cleveland, Ohio, has a tender spot in his heart for the church of Rome as an upholder of capitalism and the "established order". In consequence he penned a letter to the Apostolic Delegate in Washington asking the Catholic church to denounce German and Japanese paganism. "Once the church has spoken, Italy can no longer range herself on the side of these ruthless aggressors nor Ireland continue to remain aloof from the struggle . . . Must Rome, the ancient and august spiritual metropolis of the world, bow to Berlin and Tokio? Certainly it need not if the Catholic church exerts its great influence to the fullest measure in defeating the evil ambitions of Germany and Japan."

Mr. Eaton's naïveté proves that Rome can deceive even the elect.

The Catholic church has, of course, ignored the above request and continued its passive assistance to the Axis. The Apostolic Delegate obliged to refuse this forthright plea and unable to give the real reasons could not afford to publish a public answer.

Catholic Rome by its actions which speak louder than words gives its answer to the dilemma placed before it by Mr. Eaton: Denounce the Axis or bow to Berlin. It bows to Berlin.

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BINGO VS. NATIONAL DEFENSE

A FIRST AID STATION was needed in the neighborhood of St. Helen's parochial school in Milwaukee. A little space in the school building would have served the purpose. The pastor turned down the request of the emergency medical relief committee. The *Milwaukee Journal* quotes him as saying, "bingo games played in the basement of the school during certain week nights make that area unavailable while upper floors of the building are taxed to capacity."

THE STATUS OF CATHOLICISM IN NAZI GERMANY

By JAMES J. MURPHY

NIGHTCAP BROADCASTS over WOR recently filled the air with stories of Hitler's war of extinction on Catholicism in Germany. They highlighted a sensational article by Ernest R. Pope in the February 23 issue of the picture magazine *Look*. The article was entitled "*Hitler's New Scapegoat—The Catholics*". It undertook to prove and explain an opening paragraph of wild proportions: "*The Fuehrer hopes that by the time the Wehrmacht [German Army] renews the aggressive in the Spring, he will have blasted the last vestige of Christianity from Europe under the Swastika.*" Three reasons were given for Hitler's new determination to wipe out Catholicism within a month: Catholicism is the only large non-Nazi force inside Germany basically at odds with Nazi principles; Hitler needs what loot he can steal from the Catholic church; Hitler needs the church buildings as the framework of a religion designed for his deification by Nazi pulpiteers.

Particularly silly is the second of these reasons, for the saleable wealth of Catholic monasteries and church buildings would not support the Nazi war machine for more than a few days. Much sillier is the first of these reasons, not only because Catholicism and Nazism are one in their glorification of authority but even more so because it ignores the existence of German Protestantism.

Ernest R. Pope, writer of the *Look* article, is the newspaper author of a recently published book entitled *Munich Playground*. This poorly docu-

mented "best seller" aims at popularity and profit-making by detailing the sex orgies of Hitlerism in contrast to the "spirituality" of the Catholic church.¹

Pope's article in *Look* is given to broad generalities. It betrays ignorance of the nature and organization of Catholicism. What is more, in talking down to the readers of *Look* he makes statements that are at variance with facts given in his book. It will be to the point to consider some of these facts:

If the Catholic church were really being persecuted in Germany, it would have nothing to lose and much to gain by denouncing the Concordat with Hitler. Mr. Pope quotes Cardinal Faulhaber, at a time when the "persecution" was at its height, as most anxious to safeguard not only the Concordat but also Nazi reconstruction and the growing confidence in Hitler's Germany:

"He [Cardinal Faulhaber] carefully pointed out Herr Hitler's friendly telegram to the Pope of last week as holding out hope of reconciliation between 'the Fatherland and Mother Church'. But he emphasized the great loss to both State and Church if the Concordat should be renounced. 'The greatest part of three years' work of reconstruction will crash in ruins', he stated, 'if the Concordat is

¹ Mr. Pope, in setting up the Catholic church as a foil to Nazism, may be subconsciously repaying a debt for his newspaper scoop on the occasion of the death of General Ludendorff. A head nun in a Catholic hospital, in return for a five-dollar bribe, phoned him at 4 a.m. to give him exclusive information on the imminent death of the General. (*Munich Playground*, p. 121).

torn up by the State alone. It would be a severe shock to foreign nations now attempting to find confidence in the new Germany'.²

The designs and activities of political Catholicism in Germany are openly alluded to:

"That morning [a mere weekday] in the greatest display of Bavarian ex-royalty and aristocracy since 1933, 7,000 Roman Catholics, including all the members of the House of Wittelsbach and the ex-Crown Prince Rupprecht, went to the Cathedral of Our Lady [in Munich] to attend High Mass. . . Hitler's fears of a Catholic-Monarchist uprising in Bavaria also explain why his favorite Gaulther, Adolf Wagner, is the Reich's foremost Catholic baiter. *Not from his inner conviction*: merely to prevent Hitler's playground from becoming the cradle of a Fourth Reich" (i.e., a counter-revolution).³

In the above-quoted words Mr. Pope backs one of the basic contentions of THE CONVERTED CATHOLIC, namely, that Hitler's quarrel was not with Catholicism as such or its doctrines and principles but with the "political Catholicism" of liberal and monarchist groups. He tells us that, far from being out of sympathy with Catholicism, Hitler promised "that he would remain true . . . to the Catholic church . . . The same promises were made by the Fuehrer's closest associate, Ernest Roehm. Despite his much-publicized failings [of homosexuality], which Hitler concealed until he was ready to liquidate his Storm Troop Leader, Roehm was a loyal Catholic to the very end. His loyalty brought about his death. For, by keeping his faith, Roehm kept the support of Catholic Bavaria. Knowing the [political] power of South-German Catholicism, Hitler was determined to break it, as a possible separatist move-

ment by killing Ernest Roehm. *The persecution of the Catholics can be dated back to June 30, 1934.*"* In other words, Hitler was working with the Catholic church as such and still is. The "persecution" leading to the arrest of monarchist priests was aimed only at political Catholicism and dates from its abortive attempt to use the church as a cloak for a monarchist revolution.

So much for the self-refutation of Ernest R. Pope. His well-planned window-dressing in sensational *Look* is obviously for commercial purposes. What recordings of fact he made in *Munich Playground* emphasized by contrast these deliberate distortions. If it were not for the immense circulation of this picture magazine and its influence on uncritical minds, the whole misrepresentation could have been ignored. In itself it is too transparent to need refutation. But there are many who do not realize how little Mr. Pope's background and knowledge qualify him to discuss the shrewd politics of the age-wise Catholic church.

To what extent has Nazism molested the Catholic church? To reach the true answer one must keep in mind both the basic principles of the Jesuit politicians and the vast complexity of the church. THE CONVERTED CATHOLIC has showed at length in earlier issues how the Jesuits, foreseeing the collapse of the Catholic church in a coming world democracy, planned and worked for a return to authoritarianism. Hitler's rise was an answer to their prayers and efforts. They were as much opposed to liberal Catholicism with its socialistic and modernistic trends as was Hitler the Reactionary. They were wholly in favor of a purge that would eliminate from the church all advocates of liberal democracy or decadent monarchism. Though they foresaw the excesses

* *Munich Playground*, p. 75.

² *Ibid.* pp. 77-78.

* *Ibid.* p. 77.

of fanatical nationalism in its purge of the church, they were willing to join with it as the lesser of two evils, knowing that it would be basic and lasting in its remedies and only superficial and temporary in its extravagances. "Rome thinks in terms of centuries" is their motto.

In opposition to the entire German hierarchy, the Jesuits persuaded the Vatican to disband the *Center Party*, the hub of Liberal Catholic organization, and enter into close partnership with Hitler by the signing of a Concordat whose details are kept secret. As might be expected, there were occasional clashes between the rival partners of the Wilhelmstrasse and the Vatican, partly feigned and partly real. But the Concordat and its secret understandings still dominate the scene. Neither party has seriously thought of denouncing it. The Vatican has never once personally accused the Fuehrer of the "persecution", much less hinted at excommunicating him from the Catholic fold, as it would undoubtedly have done if the persecution were real. Maurras of the *Action Francaise* and others in recent years have been excommunicated under the direct censures (*excommunicatio vitanda*) for infinitely more trivial offenses.

The second element to consider in appraising the persecution of the Catholic church in Germany is the vast complexity of the church. The Roman Catholic church is perhaps the most complex organization in the world and one that allows in non-dogmatic matters a diversity of private opinion that might well astound the outside world. It was therefore to be expected that the revolutionary purge of the church would arouse the most diverse reactions among individuals and minor groups, the more so since some of the German hierarchy had up till then condemned

Hitlerism. The secret pact between Hitler and the Jesuits has of course never been revealed to the mass of Catholics. For this reason the full purpose and import of the Vatican sell-out was never realized—and when its results became evident they were thought of as mistakes and indiscretions.

In the light of these facts it is by no means surprising that out of religious zeal many Catholic priests and laymen voiced opposition to Nazi restrictions on the organizational life and practices of Catholics, even though they were no more severe than those agreed upon in the pope's pact with Mussolini in 1929. Many priests and laymen resented Nazism because of their political alignment with the Center Party or the monarchist movement. So, too, for many other reasons, often purely personal, acceptance of Nazi dictation was at first far from unanimous in Catholic circles but, as the Jesuits foresaw, opposition proved futile and quickly died away, especially after the "blood bath" of June 1934 that liquidated Schleicher, head of Catholic liberals, Klausner and other recalcitrant liberal Catholics.

As an instance of conflicting views within the church itself, with the hierarchy pro-Nazi and the lower clergy anti-Nazi, let an excerpt be taken from Ernest Pope himself:

"As Third Reich judges were passing their fatal sentence [of "protective custody"] on Father Mayr [a popular preacher at St. Michael's church in Munich], Gauleiter Wagner was stumping with bowed head in the procession behind [the Right Reverend Albanus] Schachleiter's body to a State Funeral for the Nazi abbot—by special decree of Reich Chancellor Adolf Hitler."⁴

⁴ *Munich Playground*, p. 79. In the 1940 Winter Edition of the *American Scholar*, Dr. George Schuster, Catholic apologist, writing on *Conflicts Among Catholics* tells

Not only is the Catholic church a complex organism but so too is the Nazi Party with its endless ramifications through the communities of Germany's 70,000,000 people. It can hardly be considered high policy or the will of Hitler if some of his minor satellites in local districts overshoot the mark in their restrictions on political Catholicism. When such excesses reach the attention of Hitler, he personally intervenes in defense of the church. The latest instance on record is given in the *Catholic Register* of February 1, 1942. It tells how Hitler at the request of the Bishop of Muenster took measures to curb the inordinate zeal of Gestapo agents in that locality. Misguided or pro-Catholic journalists have seized upon isolated instances of molestation to magnify them overnight into a "nation-wide persecution". Some American newspapers through Catholic political pressure featured these isolated cases in a false perspective. Even an independent newspaper like PM, free from the fear of an advertising boycott, played up time and again the "persecution" of the Catholic church in Germany, contrary to its better knowledge. Its motive was to do everything possible to turn American Catholics from the anti-British stand of their leaders, even at the sacrifice of facts.

Even by inadvertent Catholic admission the "persecution" is shown to be a mere ripple on the waters. The *Catholic Universe* of London in its issue of January 1942 gives 340 as the top number of priests in Germany and Austria under "protective custody". Out of the many thousands of priests, this is a mere fraction. Unfortunately there are no data from unbiased sources with

of the astonishment of anti-Nazi Catholics in Germany on finding that in the midst of the "persecution" their leading prelates were in close intimacy with head Nazi officials and were often seen riding with them in their official cars.

which to check this figure. But even taking it at face value, it gives no information on Germany alone but deliberately lumps Germany with Austria, a hotbed of Catholic liberalism and independence, where undoubtedly the majority of the 340 would be found. Personal indiscretions and political alignments of these priests, apart entirely from religion, would easily account for the number given. Obviously these men were not arrested for their religious beliefs, otherwise the Catholic clergy as a whole would have been similarly repressed. On the contrary, they are not only functioning in their churches as usual but are supported by a regular salary from the Nazi Government.



FALANGE-CATHOLIC IDENTITY

THE IDENTITY of the Spanish Falange with Catholicism was openly proclaimed recently by the Bishop of Madrid, the Rev. Leopoldo Eijo y Garay, according to a dispatch of February 15 from Madrid distributed to the Catholic press all over the world by the National Catholic Welfare Conference News Service.

The Bishop of Madrid is the director of the *Frente de Juventudes* (Youth Front of the Falange) and he spoke at the conclusion of a course of instruction for the leaders of the *Frente*. Earlier in the day the bishop had pontificated at a mass at which most of the Falange leaders received holy communion.

Holding up as example to these leaders the founder of the Falange, José Antonio Primo de Rivera, the bishop declared:

"Falange would not have raised you to the dignity of instructors of Spanish youth unless you were found to be good Catholics; and you would not be good Catholics if you ignored the saving social doctrines of the Church".

"Our Movement", José Antonio said, 'is not merely a manner of thought; we must assume throughout life, and in every one of our acts, a human, profound and complete attitude. This attitude is the spirit of service and sacrifice, the ascetic and militant meaning of life.'"

"Social justice is the most important of the teachings in your charge. You must sow the doctrine of Christian reform for society in the economic order."

Again quoting the founder of Falange, the bishop declared:

"We regard the individual as a fundamental unit, because this is the thought of Spain where man has always been considered as the bearer of eternal values'. Man must be free, but liberty exists only within a determined order. In building a

New Order we, as occidentals, as Spaniards and as Christians, must begin with the man, with the individual."

Here are set forth and identified with Catholicism the basic elements of the fascist way of life, similar to the teachings of Father Coughlin's *Social Justice* and "Christian Front", and as expounded by Catholic spokesmen such as Msgr. Fulton J. Sheen and the Jesuits.

How dangerous and widespread are the activities of Falange agents in South America and the Orient has been clearly emphasized in the reports of the New York Times' correspondent Harold Callender dated January 11 and 12, 1942.

COUGHLIN STILL RAGES

TYPICAL of the confusion created by Jesuit activities in this country was the presence of the Jesuit Robert I. Gannon, President of Fordham University, on a Lincoln Day platform in New York City with Thomas E. Dewey, former District Attorney, Fulton Oursler, editor of *Liberty* magazine, and others.

The incongruity of the affair is revealed by the fact that while Father Gannon piously called for "leaders who in a new, clear vision born of suffering will abandon the false gods of the last fifty years" (i.e. liberal American principles), Mr. Dewey openly named Father Coughlin's magazine *Social Justice* the foremost of the pro-fascist journals creating disunity and undermining our cooperation with Russia. The irony of it is that Father Gannon is wholly in agreement with Coughlin on this.

Coughlin's *Social Justice* magazine still continues to undermine American morale, and is more than ever anti-British, pro-Fascist and anti-Semitic. Its editions since Pearl Harbor have accused England of letting down the Al-



Rev. Charles E. Coughlin—Still Pro-Fascist, Anti-British, Anti-Semitic.

lies, the United States of "invading" Ireland and having its AEF "take the place of the 'Black and Tans'", and the Jews of promoting the war. An editorial in its February 9 issue, after commenting on the sinking of the Prince of Wales and the Repulse, triumphantly concludes:

"At last the British sun began to set, and upon the land of the exploited yellow man here began to rise the dawn of freedom. Today 300 million Orientals—be-

lieve it or not—are beginning to chant Britain's requiem in the words of 'Asia for the Asiatics'."

The same issue predicts that the end of England is not inconceivable by mid-summer and that Spain, Turkey and France will join the Axis "in a final drive to oust British imperialism and American capitalism from Europe".

Its January 12 issue repeats the theme of Msgr. Fulton J. Sheen—that Hitlerism is a divinely inspired protest against the destructive liberal way of life in the United States and Britain. With Goebbels it proclaims that Nazism is the great bulwark against Communism, and quotes a Hungarian priest as follows:

"When Hitler attacked Russia, the people of Hungary, who are 85 per cent Catholic, gave thanks to God that someone was going to break the neck of Communism."

Social Justice is even opposed to changing the clocks to war time, which it calls "FDR time", and sees this as further proof that America "has monkeyed with everything from gold to God".

The same edition stated that the battle of Singapore was to a great extent "a battle for Kuhn, Loeb and Company and J. P. Morgan Company, because those firms are more interested in the rubber plantations of Malaya than are 99 percent of Americans".

Of the Jews, the issue of February 9 says:

"If the Jews want an army of their own, why do they not want a post office of their own, a state department of their own, a navy of their own, a supreme court of their own? In fine, why do not the Jews want a government of their own inside a government if they want an army of their own?"

In exposing Father Coughlin, a priest in good standing and acting with the knowledge and approval of the Catholic church, writers in the secular press make a grave mistake that defeats

their own purpose. With the good intent of weaning Catholics away from Coughlin and his Nazi-fascism to the sincere defense of democratic ideals, they point out that Coughlin makes no mention of the alleged Nazi plan to destroy the Catholic church. What these writers and editors overlook is that Coughlin, whom they rightly style the American mouthpiece of Goebbels and Farinacci (also Catholics), knows better than they the real attitude of Hitler toward the Catholic church. For this reason, any stressing of Coughlin's failure to mention the persecution of the Catholic church only makes his followers and radical Catholics in general all the more sure that there is no real persecution of the church. These Catholics regard Coughlin as an unquestionable champion of the welfare of the church—which he really is, in the uncompromising, Jesuit sense of the word. And undoubtedly he does know the real attitude of the Vatican toward Nazi-Fascism and vice versa.

It is regrettable that these editors defeat their purpose, which is laudable; but it is even more regrettable that to attain this end they falsify facts, for many of them know that the Catholic church in Germany is not being persecuted. They realize as well as we do that what is built up as a persecution is only a repression of the Catholic liberals at the hands of a Nazi-Jesuit partnership.

A few liberal Catholic spokesmen, such as Monsignor John A. Ryan, have openly condemned Father Coughlin, but his bishop in Detroit and the pope in Rome keep silent about him. Yet these, as we are told by Monsignor John A. Ryan and other liberal Catholics, are the only two who can take action against him.



God's salvation begins where human effort ends.

On the Lookout

By JAMES J. MURPHY

CATHOLIC ACTIONIST AT WORK

CATHOLIC ACTION leader of prominence is Paul Rao, president of the influential Holy Name societies of the Bronx, New York City.

Dorothy Thompson in her syndicated column of February 27, 1942, lists Rao among the leading pro-Fascists of the country:

"The [Nazi-fascist] collaborators within are organized. They are organized in a mass espionage and propaganda system. It is the element of mass that distinguishes the modern fifth column. . . . The problem is the destruction of the whole [propaganda] organization. Every member is open to suspicion. Their leaders from the lowest to the highest instance should be locked up for the defense of the land. . . . [But] what do we actually find? . . . Paul Rao, a dubious lawyer denounced by many bar associations, is Assistant Attorney General in New York in charge of customs. Rao was the lawyer for Fritz Kuhn; for the outright Nazi publication, *Deutsche Weckruf und Beobachter*; for the German-American Front, the *Deutsche Konsum Verein*; and for Willie Luedtke, accused of kidnapping some secretaries of the Bund; and Walter Leiste, who assaulted an American Legionnaire for making a patriotic protest at a Bund meeting.

"Rao also headed a committee that sent a medal and a check to Mussolini on the tenth anniversary of the Fascist revolution. And he married the daughter of Generoso Pope, Italian language publisher, who until the outbreak of war was making Fascist propaganda continually." (N. Y. Post, February 27, 1942.)

ROMANISM AND RUM

JESUITS as well as the Christian Brothers have now gone into the liquor business in California. In Europe many monasteries are supported by their breweries. Such are the German monasteries of Andechs, Ettal and Metten. Despite priorities and war rationing their sustenance is tenderly cared for by Nazi officials, even though Hitler is a

teetotaler and opposed to beer-drinking. Ernest R. Pope in *Munich Playground*, page 78, confirms this fact:

"The best bavarian liqueur is brewed by the monks of Kloster Ettal, near Garmisch [Oberammergau]; the best dark beer by the monks at Andechs Monastery, thirty miles from Munich. Hard-drinking Boss [Gauleiter] Wagner placed these and other monastery breweries under his personal protection. He sees to it that they obtain all of the necessary hops and other ingredients despite war-time rationing."

If this is persecution, the monks no doubt are praying for more of it!

ORCHIDS FROM FRANCO

"IN FACT", publication of George Seides, lists among others the following Catholics, prominent in politics both lay and ecclesiastical, as recipients of honors and decorations from Mussolini and Franco: Commanders, Crown of Italy: Ex-Mayor O'Brien, Tammany politician; Mayor Edward J. Kelly, boss of Chicago democrats; Jesuit Father Robert O. Kelley, president of Loyola University.

"Celebrating the first year of his reign as Fascist dictator of Spain, following a civil war in which he pinned the medal of the Sacred Heart of Jesus on the uniforms of his Moors and led them to the massacres of thousands of civilians, about 90% Roman Catholics, Francisco Franco awarded the Great Cross of Isabella, the highest civilian decoration to the following: Cardinal Dougherty of Philadelphia . . . Archbishop Curley of Baltimore. . . Bishop Molloy of Brooklyn whose diocesan weekly, the *Tablet*, vies with Coughlin's *Social Justice* in publishing racial hate propaganda and which supported the 'Christian' Front hoodlums." (In Fact, February 9, 1942.)

To date none of these decorations has been returned.

THE POPE, POTENTATE OF POLITICS

WORLD WAR II, as seen by *Catholic Action*, is a struggle of Catholic Europe against "pagan" England and America for world supremacy. Oftener than not, diplomats and prelates of the Catholic church confine their public utterances to double-talk that the faithful know how to interpret. Straight-from-the-shoulder political talk is given to the Catholic masses by laymen with church approval. Such is the country-wide *Social*

Justice movement, run by laymen under clerical direction. One of its mouthpieces is *The Malist* of Meriden, Connecticut, which advertises itself as "published by Catholic laymen devoted to St. Jude". In its February issue, Series III, Vol. IX, it has this to say:

"England must compel her masonic affiliation to stop its deception and conspiracy against the Christian [Catholic] church. England must learn to respect the significance of the Holy Father and England must be made to realize that before the wishes of the Premier of England comes the will of His Holiness, the Pope of Rome."

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WHEN FRIENDS OF THE AXIS MEET

THE JAPANESE continue to intern Protestant missionaries. A single *Times* dispatch of February 3 tells of the internment of the Right Reverend Bishop Gilman and seven other Episcopal missionaries in Hankow and Wuchang, China, by the Japanese.

Further confirmation has come of the accounts of the cooperation of the Japanese with the Catholic church in the Orient. When the Japanese were about to take over the Solomon Islands, Roman Catholic Bishop Wade refused to leave with the other whites. He said he would go to the Japanese on their arrival and ask their permission for the Catholic missionaries to go on with their work. Obviously he would not have sacrificed the opportunity to flee to British territory unless he were assured of Japanese cooperation. He ordered all the Catholic nuns into the interior, as the whites were leaving the islands. (*N. Y. Times*, February 20, 1941.)

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NOBLESSE OBLIGE

GANGLAND FUNERALS de luxe were held at the Roman Catholic church of Our Lady of Loretto in Brooklyn, New York, for Frank (the Dasher) Abbando and Harry (Happy) Malone, executed criminals of the *Murder Inc.* gang. At the latter's funeral a detail of thirty detectives and fifteen patrolmen were on hand to keep order. The cortège included thirty limousines following an ornate hearse. A solemn mass of requiem was sung, and burial was in the consecrated ground of St. John's Cemetery.

THOSE who talk about England being responsible for the partition of Ireland seem to forget that a few years ago the people of Ulster voted a referendum against union with the Free State.

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CATHOLIC SPAIN INVADES AMERICA

SPAIN continues its efforts to dominate South American politics in the interest of Catholic *Hispanidad* and the Axis. Speaking of the mid-February meeting between the Catholic dictators of Spain and Portugal, Franco and Salazar, the *N. Y. Times* of February 14 says: "There is every reason to believe, on the other hand, that among the points discussed was the situation created by the anti-Axis resolutions adopted by the Inter-American Conference at Rio de Janeiro. Madrid and Lisbon are reported as planning to adopt identical policies toward Latin America." It can be assumed that these policies will not be for the good of the American democracies.

According to the *Associated Press* a leading Madrid newspaper, the *A.B.C.*, revealed on February 27th that Spain was sending 250 Berlin-trained consular and diplomatic officials to South American countries. The other leading newspaper of Madrid, the *Falangist Arriba*, attenuated this statement by saying that "Spain had undertaken protection of Axis interests in Latin America only to carry on an international Christian [Catholic] mission". (*N. Y. Post*, February 27, 1942.)

The Nazi agents, according to Harold Callender, have "succeeded in transforming what the Spanish call *Hispanidad* into what may be called 'Germanidad', so well does it serve the Nazi purpose in Latin America". (*N. Y. Times*, February 1, 1942.)

Victor M. Bienstock of the *New York Post* in a report of February 17 builds up a strong case to show that the U-boats operating in the Caribbean Sea are most likely from the Spanish-owned Canary Islands off the coast of West Africa.

The Spanish *Falange* continues its sabotage in North America. Its National Socialist Union was again taken to task by President Avila Camacho of Mexico. "Without mincing words, the President said that if the union was attempting to organize Mexican Catholics in accordance with imported totalitarian doctrines then its action was 'criminal and anti-patriotic'." (*N. Y. Times*, February 23, 1942.)

THE CHURCH IN POLITICS

CATHOLIC OBSTRUCTION continues in Canada despite the growing danger of an Axis victory. "During the debate on the King's speech twenty Quebec members spoke against, and eleven voted against conscription for overseas service." (N. Y. Times, February 22, 1942.) The only influence that can outweigh the Catholic church's counsel of isolationism is the primitive instinct of self-preservation. Luckily some Quebec politicians are beginning to heed this instinct in spite of their church's advice. Premier Adelard Godbout warned his compatriots; "The Province of Quebec would be open to attack any time if ever our British or American Allies should lose control of the seas. We would be encircled and our country would be subjected to a siege of which no one could foretell the outcome." (*Ibid.*)

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SEIZURE OF CHURCH PROPERTY

PROPERTY of churches and other religious organizations may be seized and sold by the State for non-payment of taxes, under an opinion just handed down by the Supreme Court of Michigan.

Michigan churches are exempt from general property taxes, but the case before the court involved claims of the State Island Board on the property of a number of Oakland County religious organizations for non-payment of special assessments against their property.

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WHY COUGHLIN IS SHIELDED

IN THE House of Representatives on March 4, Representative Coffey of Washington asked Martin Dies why Father Charles E. Coughlin and Rev. Gerald L. K. Smith had never been investigated by his committee.

Mr. Dies replied that Father Coughlin had been investigated, but said "neither he nor Mr. Smith had been summoned because the committee felt certain they would refuse to appear" and that then the committee would have to cite them to the House for contempt "and a public cry probably would be set up that the committee was persecuting religion".

SMOKESCREEN OF CATHOLIC "TOLERANCE"

THE Rev. Vincent C. Donovan, priest of the Dominican Order, has made himself conspicuous by public participation in drives for religious tolerance among Catholics, Protestants and Jews. He flew to England and Ireland last year in the company of a Protestant minister and a Jewish rabbi to report on religious conditions in war time in those countries.

Like other Roman Catholic leaders, however, his chief interest in such movements is merely to screen the Roman Catholic church from all criticism. The kind of religious tolerance he desires is one-sided: to serve the aims of the Catholic church. A well-meaning, extremely tolerant and intelligent Protestant professional man, who corresponded with this Dominican priest, subscribed to THE CONVERTED CATHOLIC for him for a year. In answer to the usual request for renewal of his subscription, this priest sent us the following letter, which speaks for itself:

"809 Lexington Ave.,
New York City,
Feb. 6, 1942

The Converted Catholic,
229 West 48th St.,
City

SIRS:

A notice to the effect that my subscription has expired is at hand. I did not subscribe. The malodorous publication was sent to me by an ignorant bigot who, in his acknowledged ignorance of history and obvious ignorance of logic, ate up your specious concoctions.

Your publication is not only vile but diabolic. A loss of faith can be understood and pitied; there is always a moral not a logical cause! But loss of faith does not explain or excuse the malicious will manifest in your pandering to like bad wills, or commercializing ignorance and prejudice.

You have my prayers but not my subscription!

(signed)

Fr. Vincent C. Donovan, O.P."

This Dominican priest is secretary of the *Catholic Thought Association* and a Catholic leader in the Interfaith movement. Apart from the discourteous and intolerant tone of his letter, two things should be noticed: (1) the attack on us as former priests with the time-worn accusation of leaving the priesthood for immoral, not logical reasons; (2) his rage at those who, unlike him—who is spiritually and mentally imprisoned—are free by God's

grace to find out, examine and profess the truth. Elementary psychology knows the cause and has a name for the condition of mind of men so situated.



ARDENT CATHOLIC William Griffin, editor and publisher of the sensational New York *Enquirer*, was called before the Federal Grand Jury investigating Axis propaganda. Among other things he was questioned about an editorial he printed over the signature of Prescott Dennett urging Hamilton Fish for President. Dennett was an associate of Viereck in the days when Viereck was helping to master-mind isolationist propaganda.

OUR LADY OF AFRICA



Believe it or not, this is a picture of a so-called "Christian" (Catholic) shrine in the Basilica of Our Lady of Africa in Algiers. According to the Catholic *Brooklyn Tablet*, it was set up "with the hope that the Queen of Heaven would take the Mohammedans under her maternal protection". The statue of the dark-skinned Virgin, bedecked in a beautiful satin gown and mantle, was crowned with a gold diadem studded with precious stones, a gift from the late Pope Pius XI. Many Mohammedans make pilgrimages to this shrine and revere it as the shrine of "Lala Meridem"—"the Mother of God".

WHY FATHER SULLIVAN LEFT THE CHURCH

(Review of his recent book, "Under Orders")

By J. J. MURPHY

AFTER leaving the priesthood, Roman Catholic priests vary greatly in choosing their subsequent beliefs and way of life. In 1909, five priests of the Paulist Order in New York resigned. They were Thomas Healy, who became a lawyer; Daniel Carey, who chose to become a school teacher; Thomas Walsh, who went into business; William Walsh, who became pastor of St. Luke's Episcopal Church in New York; and William L. Sullivan, who later entered the ministry of the Unitarian Church.

The following appraisal of Dr. Sullivan's posthumous autobiography, recently published under the title, "Under Orders" (by Richard R. Smith Co., New York, Price \$2.50), reveals how poignant is the soul-struggle every priest must undergo who is faced with the necessity of breaking with the Catholic church for conscience sake. It implies no endorsement of the author's denominational belief.

WHEN I was curate at Sacred Heart parish in Elizabeth, N. J., in 1938, a visiting Franciscan priest was talking one day about ex-Father Sullivan of Philadelphia, who had died three years previously. He said that "on his deathbed Dr. Sullivan called for a priest, but his wife refused to let him in and Sullivan died without the last rites." I had heard this story before. It had gained wide circulation among the Catholic clergy. Of course it was entirely unfounded. Invented by the Jesuits, it was similar to reports spread about every other former priest. It is a purposeful calumny meant to strike 'the fear of God' into the Catholic clergy and confirm the old fiction that disbelief in Catholicism is never the real reason why ex-priests break with the church.

The resignation of Father Francis L. Sullivan from the Catholic priesthood in 1909, ten years after his ordination, caused a stir in the church. He had

been one of the most outstanding men in the Catholic clergy as well as the leading preacher of the Paulist Order, and had taught theology to its students for the priesthood at Catholic University in Washington, D. C.

It is easy to understand that his resignation from the church was a severe physical and psychological strain on him. He spent "three lonely years of illness and poverty" in the Midwest. Later he taught at the Ethical Culture School in New York City and came to enter the ministry of the Unitarian church. He became known as its "most honored and eloquent preacher." He was awarded honorary degrees by Meadville Theological Seminary of Chicago University and later by Temple University. His death in 1935 in Philadelphia ended a distinguished career of twenty-three years in the Unitarian ministry. The Sullivan Memorial Chapel was erected in Germantown, Pa., in his honor. In its dedication tablet he is memorialized with the

words: "Scholar, Preacher, Friend of Alf in Distress—He Forsook The Shelter Of Authority In The Perilous Search For Truth."

A 200-page autobiography of Dr. Sullivan has just been released from the press. It is called *Under Orders*. It takes its title from a phrase of Dr. Sullivan that embodies his all-absorbing belief in God and His moral order: "*The first article of my creed is that I am a moral personality under orders from God.*"

PREJUDICING THE CHILD MIND

Even as a boy young Sullivan was well endowed in intellect and even better endowed with an unusually keen sensitivity in matters of morals. The opening chapters of this autobiography clearly depict the skill of the Roman church in imprinting on the impressionable sub-conscious mind of its children a sense of its power and alleged majesty. The pageantry of the Catholic church, its mystic ritual, its authoritative claim to awe-inspiring divinity cower and mould the minds of its children from their earliest years. Coupled with this is an emotional terrorism that lays the foundation of lifelong prejudices that hold its members in chains. Speaking of children Dr. Sullivan lays heavy stress on "the personality pattern they have stamped upon them, the habits of thought, the loyalties and antipathies, the preformed outlook and the ready-made maxims."

Referring to his own childhood he recalls his earliest impressions of the black magic of the Roman ritual:

"The dark doings of the ministrant at the altar, the darker words in an unknown tongue, and the bursts of singing in Latin from the choir spoke absolutely nothing to my childish mind; but an awe not far from terror and a solemnity that somehow spoke of love

and tragedy brooded over the event . . . I got an impression of mighty wonder and the feeling that this worship possessed an awful and final authority . . . The final word was there, the ultimate safety, the highest excellence, all dim as if looming through vast clouds and dark . . ."

Dr. Sullivan writes too of the use of terrorism in the Catholic system of warping youthful minds. "I think I am correct in remembering that my chief notion of God was that He was first and foremost a dread Punisher of transgression." He tells of sermons on hell-fire that "reached the highest pitch of diabolism." He goes on to show that such terrors "are invoked to terrify reason and to pervert conscience. For, among the iniquities certain to thrust us into the furnaces below is doubting a single article of the Church's creed or resisting a single exercise of her authority."

"The Catholic is reared, not in loyalty to moral law directly and formally as such, but to the Church with whom alone the moral law is safe and clear; not in devotion to humanity, as an explicit and separate ideal, but again to the Church for by her alone can humanity reach its temporal and eternal end . . . On the threshold of my mind, therefore, stood the figure of the Church shutting off every other view, permitting nothing to pass which did not bear her seal and superscription."

Parallel with the fear engendered in the soul of young Sullivan was an intense, fanatic loyalty to the Catholic church. The lesson had been deeply imprinted that his church was "God's perfect work, Christ's continued presence, the Holy Spirit's commissioned agency, the ark of salvation, the teacher of nations, the pillar and ground of infallible truth." To this church, as the embodiment of all that was pure and noble and supernatural, he was moved with fierce loyalty.

Yielding his soul to saturation in the Catholic faith, the church became his "aristocracy and romantic love." Here was the moulding of an insoluble prejudice that made the welfare of the church preferable even to truth:

"I remember that when I was twelve or thirteen years old, I read of the sins of bad Popes and certain excesses of the Inquisition and I understood how heavy a reproach the Church suffered on these accounts, and I was very angry at the Church officials who had not destroyed the documentary evidence of these scandals but had left them for hostile eyes to read. . . . Never in my life have I heard a Catholic sermon on truth, pure and simple, impartial and equitable; but on 'Catholic truth' and on the Church as the spotless guardian and infallible teacher of truth, I heard many. . . . The welfare of the Church, her good name and her white shield were my dominant concern. Every gain to her was a gain to truth, and truth suffered if she did. There could hardly be a conscience more false nor one more inevitable."

This was what Sullivan elsewhere names "*the python embrace of Roman orthodoxy.*"

Captivated by the strong, subtle indoctrination of Catholicism, young Sullivan felt an early attraction for the priesthood as an heroic calling to put aside the things of self to fight for the defense and glory of 'Catholic truth'—which is another term for the welfare of the church. He studied under the Jesuits in Boston, entered the diocesan seminary, later joined the Paulist Order and studied at Catholic University in Washington, D. C.

REASONS THAT BLASTED PREJUDICE

Even more interesting than the genesis of Sullivan's vocation to the priesthood is the crisis of soul that made him sacrifice the comfortable haven of Catholic orthodoxy for a crucial search for truth. To understand this dark night



Dr. Francis L. Sullivan
As a Paulist priest in 1889

of his soul, one must realize that he was not by nature given to solving his problems by pure reason. In his mature years Sullivan was essentially a moralist and a mystic in his outlook on life. His prime purpose was "to find the ideal in the real." The deepest conviction of his soul was that he was "a moral personality under orders" from God's moral law. He tells us that "to be alone and still and thoughtful" contemplating God's moral order and his obligation to fill conscientiously his assigned role "bestowed upon me the richest joy I knew." To him may be applied the words he writes of the former priest George Tyrrell who left the Catholic church a few years before he did: "horizons are tinged for him with a Light that never rises to the sight of the muddy eye of flesh."

Following his ordination to the

priesthood, prolonged study opened Fr. Sullivan's eyes to the real Catholic teaching against which he had been blinded by his early prejudices. The advanced studies that he had added to the customary indoctrination of the seminary revealed that the Catholic church, far from being "the pillar and foundation of truth," was in reality *a subtle conspiracy against the truth that aimed at holding its communicants in intellectual captivity by hiding and perverting facts of history that showed up its true origin and nature.*

Little by little Dr. Sullivan began to see that he could not in conscience continue the sly evasion of any and all facts that embarrass the Catholic church and damage its claims. He found too that he could not agree with the basic Catholic dogma that faith is assent of the mind, that must be based not on rational evidence of the proposed doctrines but on the authority of the church backed with the emotional terrorism of threatened damnation. To him assent is essentially a rational act and must be based on evidence accessible to reason. In his own words he tells us:

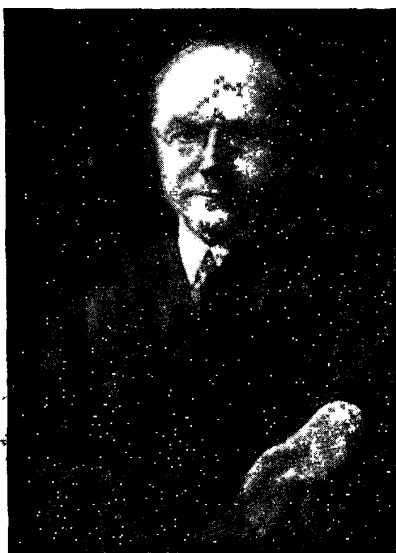
"This principle leads one far. It became an impossibility to doctor history and to find in the Bible and in early Christianity what I was supposed to find there. It became intolerable to maintain that certain late dogmas were held in earlier ages, when I was certain that they were not held then but were repeatedly and without censure denied" [everywhere within the Catholic church.]

Outstanding among these "infallible" dogmas was that of the Immaculate Conception of Mary, which was unheard of for centuries after Christ and openly denied in the Middle Ages by Thomas Aquinas and other leading theologians of the church. Pope Pius X climaxed this preposterous myth when he said thirty years ago that "the Hebrew patriarchs in the solemn hours of

their lives, let their thoughts rest upon the contemplation of Mary Immaculate"!

Another of these infallible absurdities was the doctrine of Papal infallibility itself, which was forced upon the browbeaten bishops of the Vatican Council of 1870 by an insidious campaign steeped in intrigue and bribery. Dr. Sullivan in his autobiography gives a sharply-etched picture of this Council that defied the historical facts of Catholic dogma and the traditional authority of the bishops, simply because it was controlled by Catholic reactionaries backed by ignorant bishops of Italy and other Latin countries. In a chapter entitled, "A Twelfold Challenge to the Council of the Vatican," he gives one of the best refutations of Papal infallibility that can be found outside of primary historical sources.

But Dr. Sullivan's acutely moral na-



Dr. Sullivan in 1935
Shortly before his death

ture was particularly outraged by Catholic dogmas that revolted his conscience and sense of decency. He emphasizes these moral reasons, saying: "The essence of my difficulty was not academic nor emotional but moral."

"Nothing I suppose struck deeper than that thousand years of teaching that babies dying unsprinkled were sentenced to hell, and its modern mitigation that they are in enmity to God and destined never to rise to the possession of Him as their Father. Guilt in one not guilty is a notion not merely abhorrent and absurd; it is besides, I deeply believe, most blasphemous, as its corollary is that the Infinite lays a curse and His curse upon the innocent, and His scourge for endless eternity upon those who have been forever helpless.

"For a thousand years Latin Christianity taught this thing, the classic phrasing of it being these words of the Confession of Faith imposed upon the Greek, Michael Palaeologus, by Pope Clement IV, in 1267: *'The souls of those who die in the state of mortal sin or that of original sin alone shall presently descend into hell, there to be punished with various torments.'*"

To Dr. Sullivan, appalled at such superstition, the Popes, theologians and churchmen who imposed on the human conscience such repulsive beliefs "are the worst and most terrible of witnesses to the self-degradation of souls." In his judgment, "they extinguished and murdered themselves" by degeneration to such inhuman teachings. "They tore themselves loose from all reality. They separated themselves from Christ. They wore the mask of orthodoxy in order to blaspheme the Deity."

But such atrocious and immoral myths are not confined to medieval Catholicism. They are believed in and practised by the Catholic church of this very day, as Dr. Sullivan reminds us:

"Today in the Latin rite of Roman Catholic baptism the clergyman direct-

ly addresses in the second person the devil who inhabits the body of the infant at the font. The devil owns that infant in a deeper sense than its parents own it or than God owns it . . . If any man heard for the first time of this devil-ownership and devil-possession of babies; if he had caught a rumor of such a dogma from a report of Congo mythology, would he not abhor it and bestir himself to help convert to the Lord of Love and the Friend of children a tribe so sunk in darkness?"

As revolting to Dr. Sullivan as infant damnation was the sanctified sadism of the Papal Inquisition—and as fatal to the infallibility of the Pope:

"The worst feature of the hellish business was not the secrecy of the Inquisitional process, nor the concealing from the victim of the names of his accusers, nor even the primary motive of the judges, which was to force a confession of guilt even by torture. Horrible as these were, one thing was much more horrible . . . When we see legislation solemnly enacted by the very highest authority of the Church, providing that a son who will denounce his own father to the Inquisition shall receive a portion of the father's confiscated estate while no other member of the family shall get any of it; when we read tractates *'De Tortura'* in the works of eminent theologians; when we find these lights of holy learning debating at what age minors may be subjected to torture, and how many days after childbirth—fifteen or twenty or thirty—must elapse before a recent mother accused of heretical opinions may be tortured; then we are faced with wickedness that might cause a scruple to Satan himself . . . That became, and will forever remain to me, the awfulest mystery of corruption and perversion, the most terrible mask of heaven worn by hell, to which man's mournful chronicle of evil bears witness."

Almost equally unbearable to Dr. Sullivan were modern Catholic defenders of the Inquisition, "who furnish a variety of excuses and palliations for it—mostly, I felt, a mass of lies."

In his opinion too this immoral teaching of the Inquisition was death to the idea of a divinely-guided and infallible Catholic church: "*Has not the perverting of human conscience by the officially approved Inquisition, an institution again and again empowered and approved, resting indeed upon the firm foundation of Papal letters and decrees, riddled the Catholic church's fundamental prerogative?*"

SHATTERED ILLUSIONS

The ten years Dr. Sullivan spent in the priesthood enabled him to gradually grope his way toward the truth by deeper study of history and theology. But what is more they gave him a firsthand view of the inner workings of the church and its priesthood. It proved a bitter disillusionment. He found that outstanding priests, who were learned, intelligent, sincere and conscientious, were forced by conscience to break with Rome, only to expose themselves to vicious calumnies that the faithful willingly swallowed as an antidote to their personal doubts of faith. He tells in brief the story of a dozen or so ex-priests from Dr. Doellinger of Germany, whom the illustrious James Bryce called "that glory of Catholic learning," to Father David Buel, the Jesuit, who had been president of Georgetown University and courageously left the church at the age of sixty. He gives a telling explanation of why they and others left:

"The fundamental reason for the departure of a reasonably mature person from a system like Catholicism is not intellectual difficulty taken by itself. A man can easily juggle intellectual difficulties into some play of conformity, once he learns that low art. But there is one thing he cannot do. He cannot open his inward eye on the divine and sovereign

Truth and Right and imagine that he can serve this Glory by practicing deceit or approving wrong."

More shattering to Dr. Sullivan than learned priests' "secession from the ancient shelter," was his awakening to the fact that priests in high office, within the church, heads of Catholic seminaries and university professors, were led and encouraged by the Roman system to profess publicly dogmas that they disbelieved and ridiculed in private. This was hypocrisy, corruption and immorality, all in one. Worse than the cynical attitude of these skeptics was their deliberate willingness to close their eyes to the truth rather than endanger their comfortable position of security and prestige. Usually without mention of names, Dr. Sullivan parades the immoral wraiths of these men who knew their duty and failed to do it. He mentions one concrete case after another, from Archbishop Purcell of Cincinnati, who knew the deceit and trickery of the Vatican Council but was intimidated from keeping his resolution to reveal it publicly, to the seminary president who said he could pray to a triangle as easily as to the Trinity, but led his students in the singing of the Nicene creed the following day and the rest of his life.

Revolting was the word for Dr. Sullivan's reaction to this hypocrisy in high priests and the church's complacency in it. He well analyzes the depths of this debasement of many of the more intelligent priests, when he says:

"But when a human being puts on a mask; when he mutilates himself, when he abdicates selfhood so as to be an echo, an anonymous phantom, an automaton who has obliterated the distinction between belief and make-belief, he can profess anything and consent to anything. When a man lives by words which his lips speak but to

which the deep soul gives no resonance, he is capable of advocating and apologizing for any enormity and styling it the truth of God."

ANGUISH OF DECISION

Those who have never been Catholic priests and never gone through the ordeal of breaking with an institution and ideal long identified with God will never know the agony and desolation of soul that accompany this shattering experience. Born into the truth and sound standards of judgment they will fail to understand the years of hesitation and doubt, the intellectual mist and obscurity, that precede the ultimate break with what had been the supreme and divine authority in life.

Dr. Sullivan went through this bitter experience that "cut his life in two." He knew and wrote that a search for religious truth "is a lonely labor—a flight over an ocean or a desert." Intimately he describes the struggle, when he says:

"The individual is then at war with his world, and not only with his world in general, but with his most intimate, most endeared, most imposing and authoritative world—that world of his which has given him his worldview, his deepest thoughts, his characteristic standards of judgment and turns of mind. The conflict is all the more acute and painful because he is a lonely little atom and his system is great and powerful.

"Worse still: his affections have gone deep into the soil of his spiritual home and spread themselves about its structure like ivy upon an ancient tower, and these affections rise up in protest against conscience which in its protest is so mercilessly severe. There is an inner war, that is to say, as well as an outward. He has to fight not only against an organization visible and set in array but against principalities and powers unseen and unrelenting, and the leader of the attack that he has to bear is none other than himself—himself in his fixed habits and old loyalties, in his inheritance that runs in

the very current of his veins, in his comradeship with those past and present who have laid a commission upon his heart and delivered a torch into his hands. This is his battle: to this consolidated pressure he must stand opposed — and alone. What wonder that as he endures the shock he finds his will growing more hesitant, even as his new intellectual light grows more clear . . . So he casts up the pros and contras for a weary while, trying desperately to take his artificial self for the true one and to dismiss the true one as a usurper or a tempter. In this state of indecisiveness many a man spends his life or wastes it."

Of his own change of soul in the light of new knowledge and increasing disillusion, Dr. Sullivan says: "What actually was happening to me, though I knew it not, was that I was beginning to change the whole map of my inner life. The Church had been my Absolute. Now the moral law was becoming my Absolute." Knowingly he adds elsewhere: "*The creation of an independent moral personality, after an indoctrination so profound, is an agonizing labor which cannot but leave a lifelong scar upon one's soul.*"

APPRAISAL OF THE BOOK

Under Orders is a sincere self-portrait of a religious soul seeking God. Like most books in a field as controversial as theology it contains statements with which many will disagree. Some will object to occasional Modernist beliefs to which he gives expression. Liberals will not assent to his occasional carping at the modern world, its psychology and its education—nor to his elevation of a moral Imperative above human reason.

I personally differ from Dr. Sullivan on many points and find particularly what I consider serious shortcomings in his treatment of the Roman Catholic church. Worst of these is his apparent ignorance of the fact that the Cath-

olic church is primarily a political institution that will discard any dogma or moral principle that stands in the way of its political progress. Perhaps the fact that Dr. Sullivan knew intimately only the Roman Catholic church in America helps account for this oversight.

Nor do I approve his liberal 'blow hot, blow cold' policy of interlarding his criticism of the Catholic church with praise of some of its grandiose concepts. I can find nothing inspiring in an institution that has blocked human progress and fostered ignorance and superstition for centuries, even to the point of using the most immoral political means to that end. I still think that a good tree does not bear evil fruit. What good I see in the Catholic church is on the part of individuals, who would be equally good or better if they were not Catholics. What is more, I find it overshadowed by the Roman political system that uses these good deeds as a mask for its reactionary designs and intrigues.

But however much one may disagree with Dr. Sullivan's autobiography in minor details, no tolerant American would want to forego the privilege of reading this profound and intimate life-story. Our only regret is that it closes, as it were, at the end of the second act. Death stayed the hand of the author just when his self-description reached the point where he was about to leave the Catholic church. Deep as human interest would be in the sufferings and privations that followed his resignation from the church, we can be profoundly grateful that he was able to cover the most essential part, the reasons why he left.

Dr. Sullivan died as he had lived, in defiance of the tyranny and intellectual slavery of Roman Catholicism. He fought the good fight.

THE DINOSAUR AND HIS DOUBLE BRAIN

MANY WONDER at the astute ways in which Vatican diplomacy can appear to change expediently to meet every emergency, and still retain its unchanging goal. The same amazement is expressed at the opportunist way in which Catholic teaching and practice can be twisted to suit convenient situations—not to speak of Jesuit ethics, which someone has aptly called "concertina" ethics, as they can be stretched to meet the requirements of any situation, time or location. In the *Encyclopedia Britannica* (Vol. 19, p. 405) Monsignor Arthur S. Barnes explains the Catholic church's political policy as,

"a system of rule that could indeed be developed indefinitely to meet the constant changes which must inevitably occur as the centuries passed, but which in its fundamental principles must remain unchanged to the end of the world."

This type of Catholic apologetic, as well as the customary double-talk of all papal pronouncements, reminds us of the little verse about the dinosaur:

Behold the mighty dinosaur
Famous in prehistoric lore
Not only for his weight and strength
But for his intellectual length.
As you observe, by these remains,
The creature had two sets of brains;
One in his head, the usual place,
The other at his spinal base:
Thus he could reason 'a priori'
As well as 'a posteriori'
And he could think, without congestion,
Upon both sides of every question;
If one brain found the pressure strong
It passed a few ideas along.
Oh, gaze upon this model beast
Defunct ten million years at least!

THE CATHOLIC CHURCH HEILS HITLER

By JAMES J. MURPHY, D.D.

THE Roman Catholic Church is a baffling enigma to most inquirers. A study of its teachings and practices allures some, but confuses many. Little wonder that confusion results, for it is full of contradictions and does, indeed, make some very strange bedfellows: Diamond Jim Brady and Francis of Assisi; Texas Guinan and the Little Flower. It buried Rudolph Valentino with solemn rites but burnt Savonarola at the stake.

What is the explanation of the Church's apparent contradictions? The explanation is that the contradictions are not apparent but real. The contradiction is between theory and practice, between pretense and reality. The Roman Church, for example, prates of patriotism and civic duty but in practice it has winked for decades at the basest political corruption of "Catholic" cities like New York and Chicago. It would have you believe, too, that it is "the bulwark of democracy", while its very organization is authoritarian, dominated by one supreme monarch, with every underling prelate an appointee and a despot in his own little realm. It poses, likewise, as a contemner of "filthy lucre" but every one "on the inside" knows that money is the "Open Sesame" of the Roman Curia. This holds good whether you are given a papal title (à la Duchess Brady) or permission to marry a divorcee (à la Maureen O'Sullivan) or even simple permission to say mass aboard an ocean liner. As the saying goes, "no money, no mass—no dollars, no monsignore."

However despicable these contradictions in the lives of individuals may be, they are trifles when compared to the wholesale betrayal of mankind that I

shall now proceed to prove: that the Roman Church, in direct and violent contradiction of its official teaching, stood by in silence, save for a few diplomatic gestures, and allowed the fascist Madman of Europe to drench the world in blood.

When, you may ask, does the Church of Rome consider a war lawful and justifiable? Let one of her Jesuit spokesmen answer. In the *Catholic Encyclopedia*, a work of unimpeachable authority, Father Charles Macksey, S.J., Professor of Ethics at the Gregorian University in Rome, says:

"A war, to be just, must be waged by a Sovereign Power for the security of a perfect right of its own (or of another invoking its protection) against foreign violation in a case *where there is no other means available* to secure or repair the right."¹

"So, too, the need of one state of more territory for its surplus population gives it no right to seize the superabundant and undeveloped territory of another."²

"The foundation of the right of war is a right violated or threatened, not a mere ethical duty neglected."³

According to the unexcelled authority of St. Augustine, the followers of St. Thomas Aquinas and Francisco de Victoria, a war is unjust and immoral unless it fulfills *each* of the ten following conditions:

- "1. Gross injustice on the part of one, and only one, of the contending parties;
2. Gross formal moral guilt on one side—material wrong is not sufficient;
3. Undoubted knowledge of this guilt;

4. That war should be declared *only when every means to prevent it has failed*;
5. Guilt and punishment must be proportionate. Punishment exceeding the measure of guilt is unjust and unallowable;
6. Moral certainty that the side of justice will win;
7. Right intention to further by the war that which is good and to shun that which is evil;
8. War must be rightly conducted: restrained within the limits of justice and love;
9. Avoidance of unnecessary upheaval of countries not immediately concerned and of the Christian community.
10. *Declaration of war by lawful authority exercised in the name of God.*"⁴

The classic Jesuit authority in matters theological, Suarez, says:

"The State that declares war must have no manner of doubt; the grounds of its right must be clearer than day. Mistakes are inexcusable. To declare war is to pass sentence of death and to do that with a doubting conscience is a mortal sin."⁵

"According to *unanimous* Catholic teaching all wars are unjust when undertaken for national or dynastic interests, from covetousness or lust of conquest."⁶

"Even if others take a laxer view of an offensive war, *all* Catholic moralists condemn a war undertaken for any reason short of gross injustice."⁷

"If we consider the conditions which justify a war from the standard of Catholic morality, we find that war is almost an impossibility."⁸

Such is the Christian code of ethics flaunted by the Church, in times of peace, to put on parade her "steadfast devotion to principles." This is mere

theory and pretense. In practice, how craven and cowardly is her retreat in time of imminent war. She slinks under cover and cloaks her theoretical ethics in deepest silence. The Pope waits till war is declared and then confines himself to a series of sterile platitudes on the "misfortunes of war," instead of standing up in the full power of his authority to decry injustice and denounce the War as monstrous and unallowable.

As to the Catholic Church's plea of being a "neutral witness," the fact must be faced that such an attitude must be considered the meanest and most despicable that could possibly be adopted in the face of the problems of social morality and individual conscience which the War has brought to the fore—all the more so on the part of an authority that professes to have been established by Christ to point out *the way of righteousness and justice to all nations!* Devout Catholics have turned in their distress toward the throne of Peter and discovered, to their confusion, that the throne is empty.

No one has a right to be neutral in moral questions. Whoever in such questions pretends to be indifferent is in reality siding with him who is in the wrong. "He that soweth not, scattereth." As Theodore Roosevelt once said: "There is no meaner moral attitude than that of a timid and selfish neutrality between right and wrong."⁹

We need waste no time in proving that Hitler viciously violated every principle of neutrality sponsored and endorsed in the moral code of the Catholic Church. It is evident to even the most casual observer that in attacking Poland, Hitler not only failed to fulfill the ten conditions of a just war but openly defied every single one of them. It is clear to even the uneducated man-of-the-street that in raping and ravag-

ing Poland he has ruthlessly and viciously flouted every tenet of decency, justice and humanity.

What shame that the Church of Rome broke faith! In the struggle of Might against Right, she faltered and quailed and denied in practice her own moral principles. The self-declared "Mystical Body of Christ" stood aside and allowed her members to murder each other with fiendish fury while she turned not a hand to stop them. This on the part of the Church which forbids the duelling of two men under pain of excommunication! The Church's "diplomatic protests" and meaningless lamentations are just so much "eye-wash." Her hands are not tied, her duty is clear. Her strength is not in wordly diplomacy but in spiritual weapons. A single indictment of the injustice and sinfulness of this mass-murder and the forces of the power-mad Fascists would be crippled. Under threat of excommunication and interdict 100,000,000 Catholics in fascist countries would refuse to take up arms to kill their brethren, peace would flourish again and European civilization would be snatched from the brink of destruction.

But no! The Church of Rome, formed and fashioned in the crucible of authoritarianism, seeks her fascist ends by not only tolerating this bestial slaughter but crowning it with her blessing. The Catholic Church in Germany, through a Pastoral Letter from the bishops to all the faithful, authoritatively declared:

"In this decisive hour we admonish our Catholic soldiers to do their duty in obedience to the Fuehrer and be ready to sacrifice their whole individuality. We appeal to the Faithful to join in ardent prayers that Divine Providence may lead this war to blessed success."¹⁰

The Catholic periodicals of Germany exhort their readers, by a front-page illustration, that as Saint Michael slew the dragon, so, too, should they fight this holy war and slay the modern dragons of democracy.

Once again, as throughout her history, the Church of the Vatican has thrown her weight on the side of authoritarianism. Little matter whether it is that of a monarchy or of a dictatorship. Nor does it matter that in so doing she tramples in mud and gore the very principles of her moral code. Political machine that she is (in her inner circle), she never takes promises or principles too seriously—at best, they are but means to an end, and, at times, they are even obstacles. It is the ends that count—the means are immaterial—and the ends are always fascist.

¹ *The Catholic Encyclopedia*, Article "War", Vol. XI, p. 550.

² *Ibidem*.

³ *Ibidem*.

⁴ *The Church and War* by Franziskus Stratmann of the Dominican Order. P. J. Kennedy & Sons, Cf. *Summa Theologica*, II-II, 40 and 108.

⁵ *Schol. Com.* in II-IIae, qu. 40, art. I, *dub.* 5.

⁶ *The Church and War* by Franziskus Stratmann, p. 75.

⁷ *Ibidem*.

⁸ *Ibidem*, p. 73.

⁹ Quoted from *La Guerre et la Religion* par Alfred Loisy, Introduction, p. IX.

¹⁰ *New York Times*, September 24, 1939.

"At the end of the nineteenth century, the three most important countries were those that chiefly belonged to the conquests of the Reformation; and the entire center of gravity, moving from the Mediterranean nations to the Oceanic, from the Latin to the Teuton, had also passed from the Catholic to the Protestant."

—Lord Acton, *Cambridge Lectures on Modern History*.

THE ROAD FROM ROME

MY REASONS FOR LEAVING
THE CATHOLIC PRIESTHOOD

By

J. J. MURPHY



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THE ROAD FROM ROME

MY REASON FOR LEAVING THE CATHOLIC PRIESTHOOD

By J. J. MURPHY

*(Sermon delivered at Knox Presbyterian Church,
Toronto, October 4, 1942)*

IN OUR TIME it is regarded as out of the ordinary for a former Catholic priest to address a Protestant congregation. But there is no reason why this should be so. After all, Wycliffe, Huss, Luther and Knox (after whom your church is named) and many other great figures of the Reformation were former Catholic priests. Even outside of Protestantism many leaders in human progress were priests who had shaken themselves free of the intellectual bondage of Rome. To mention only a few, there was Erasmus, light of the Renaissance. In France, at a later period, there were De Lamennais, Renan, Loisy and Père Hyacinthe of Notre Dame cathedral. In Italy there was the great ex-Jesuit Bartoli. In Germany there was ex-Jesuit Count von Hoensbroch and Dr. Doellinger, the leading scholar of the Vatican Council. In Canada the name of Chiniquy is still famous. So, too, in the United States, out of the hundreds of priests who left the priesthood, some have become nationally known: such were Jeremiah Crowley, E. Boyd Barrett and James J. O'Connor, founder of Christ's Mission in New York City. All these priests and many more who left the Roman Catholic priesthood in the last two generations are mentioned in the well-authenticated book, *Why 854 Priests Left the Church of Rome*.

Many former priests are alive today, some of whom are ministers in Protestant churches. It is a conservative estimate that in the United States alone

seventy-five priests leave the Catholic church each year. Most of them, however, find it necessary to keep their identity unknown, if they are to retain their jobs and escape economic persecution. For it is an undeniable fact that any former Catholic priest who makes known his conversion from the priesthood singles himself out for unfounded, intolerant attacks on his character and the motives of his conversion.

It is my purpose this morning to sketch for you my own experiences in the Roman Catholic priesthood and the reasons why I left it.

VOCATION AND TRAINING

I became a priest entirely on my own accord. The decision to become a priest is the logical conclusion of many a high-minded Catholic young man who believes that the soul is more important than the body, that the Roman Catholic church is the one and only church founded by Jesus Christ, that it is an ideal vocation to devote one's life to working for the salvation of others.

After many years of study I obtained my doctorate of theology in Rome and was ordained there in 1930. I had wide experience in all branches of priestly work, teaching, preaching, parish work, hospital work, organizing of youth clubs, professorship of theology in the Catholic University of Peking, China, associations in the inner circles of the hierarchical organization including diplomatic work as acting secretary to Archbishop Celso Costantini of the Roman *Curia* during his stay at the

Apostolic Delegation in Washington in 1931.

During the years spent in Europe and the Orient I made first-hand observations of the Roman Catholic church. Especially enlightening were the years spent in Rome within the shadow of the Vatican where I got my first insight into the workings of the key organizations of the world-wide Catholic church.



Dr. Murphy at the age of 20 when he entered a Benedictine monastery in 1924.

GLIMMERINGS OF LIGHT

Throughout the years of my training for the priesthood, as I got deeper into theology, doubts began to enter my mind as to the claims of the Roman Catholic church. The deeper I went into theology, the less foundation I found for these claims. The doubts increased in number and intensity during my studies after ordination. You may ask why I did not follow these doubts through at once until I found a solution. The answer is simple. Because as a good Roman Catholic I was forbidden under pain of grievous sin and eternal

damnation to entertain these doubts in my mind. I was forced to take every possible measure to banish them. This struggle between my reason and my blind faith went on from year to year until the strength of my own conscience, enlightened by divine grace, convinced me that God could not possibly demand assent to such unreasonable beliefs, and that, unless I wished to live as a hypocrite, teaching what I no longer believed, I would have to resign from the priesthood and the Roman Catholic church.

INCREASING DISSILLUSIONMENT

Parallel with my growing doubts, while I was inside the Roman Catholic church, was my increasing disillusionment with the aims and practices of the man-made organization of this church. Corruption in the Roman *Curia*, ambition and money-seeking within the ranks of the hierarchy, elastic moral principles that made the end justify the means (such as the papal blessing of Franco's rebellion and Mussolini's rape of Ethiopia), the fostering of ignorance and grossest superstition in countries like Italy, Spain and South America—these and a thousand other bitter realistic disillusionments proved a mockery of the Roman Catholic church, as it had appeared to me from the outside when I pictured it with the naïveté of idealistic youth. Worst delusion of all was the intellectual dishonesty of Catholic theologians and historians, especially of the Jesuits, who distorted facts and made up false proofs to defend their church and its man-made doctrines.

The strain of years of doubt and disillusion was intense and gruelling. But my conversion to evangelical Christianity was as direct and unpretentious as the Gospel itself. It was simply that I found myself divested of all the fantastic, man-made beliefs that Rome had added during the centuries, found myself believing only in the pure, simple

teachings given to us by our Lord Jesus Christ.

Such, in short, is the simple story of my conversion. But, you may inquire, just what were the doubts concerning Roman Catholic teaching that kept recurring and eventually turned into reasons for leaving the church.

UNSCRIPTURAL DOGMAS

Well, these doubts were many, and I can only touch on them briefly. First of all, there were unproved dogmas. *If I had never studied positive theology and the history of dogma I would still believe in them.* For as a Roman Catholic layman I would believe, as I did when I was a youth, that many of these dogmas could not be proved by Holy Scripture but could be proved by an oral tradition handed down within the church from the apostles to their successors and then from one bishop to another down to our times. This sounds fairly reasonable, at least to a Catholic—if he doesn't know church history.

The Roman Catholic church stakes its reputation and its claims on its ability to prove from historical records, i.e., the writings of the early Fathers of the Christian Church, that these dogmas were revealed to the apostles and held as articles of faith even in the early centuries. However, the blunt, historical fact is that there is not the slightest trace of many of these doctrines (such as the Immaculate Conception and the Assumption of the Virgin Mary) in any of the writings of the Church Fathers for century after century. They are not even mentioned passingly, to say nothing of their being proposed as articles of faith. Even as late as the 13th century, St. Thomas Aquinas, leading theologian of the Roman Catholic church to this day, formally and explicitly taught in his *Summa Theologica* that the doctrine of the Immaculate Conception of the Virgin Mary was not revealed and could not be true. And, as far as papal infallibility is

concerned, it was taught in Irish catechisms up to the year 1870 that Catholics believed no such thing, that papal infallibility was merely a Protestant invention!

SACRAMENTALISM INEFFECTIVE

Apart entirely from the unproved dogmas of the church of Rome, I was struck with the utter ineffectiveness of its sacramental system that pretends to be *the main channel of God's grace to man*. I found that it made very little difference to me and countless other souls I contacted in the confessional whether these sacraments were received or not. They appeared to have nothing to do with true conversion. Many of the best-living people never received them and many of the worst-living people received them regularly. In addition, it left unsolved the mystery why many Protestants were so good, since they were deprived of these necessary means of grace. Then, too, it left unexplained how these sacraments could be so fruitless if they were really instituted by Christ as essential means of salvation.

CRUDE SUPERSTITIONS

As a priest I became thoroughly disgusted with the many crude superstitions endorsed and blessed by the church, such as scapulars (two pieces of woolen cloth tied together and worn over the shoulders) that are guaranteed to save from hell whoever wears them and to effect his release from purgatory the Saturday following his death. Booklets teaching and advocating this superstition can be had by writing to the Church of the Carmelite Fathers at 339 E. 28th Street, New York City, or anywhere else they have a church.

MEDIATORSHIP OF THE CHURCH

The final reason for my turning away from the Roman Catholic church was the barriers it places between the soul and God. It makes salvation depend upon such arbitrary rulings as the one

which allows two ounces of meat to be eaten with impunity on Fridays, but condemns the eating of more than two ounces as a grievous sin for which the offender will suffer in hell for all eternity, unless he confesses it to a priest and obtains pardon from him before he dies. Similar regulations are made for countless other things: the different kinds and quantities of food one may and may not eat on fast days; the number of lines in the daily reading of the breviary-book that a priest may or may not omit without losing the grace and friendship of God.



Dr. Murphy as a priest in 1938, eight years after ordination.

FREEDOM OF THE SONS OF GOD

I would that I could make known to you the joy of possessing at long last the truth of God that makes us free—the joy of being free of the haunting fears that drive over-anxious Catholics to confession several times a day without giving them any consolation or assurance of salvation. The peace I have gained is “the peace that surpasseth all understanding”—the peace of conscience and the keeping of one’s self-respect that come from witnessing to the truth in spite of the libel and abuse of those who hate religious freedom.

OUR WORK FOR OTHERS

That other priests still shackled by the church of Rome may be freed from this bondage, may be helped, encouraged and supported till they readjust themselves and find the truth, is the distinctive work of Christ’s Mission in New York City from which I have come to you today. We former priests are not anti-Catholic, except in so far as we stand for the pure and unadulterated Christianity of the Gospel. We love the Catholic people, to whose service we devoted the best years of our lives. Our purpose now is still to serve them and lead them away from the man-made doctrines, which they have been forced to believe, into the truth and rich joy which is to be found in the full acceptance of the simple teachings of the Gospel of Jesus Christ.

* * *

Dr. Murphy is now associate editor of “The Converted Catholic Magazine.”

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